Record of Christian Work

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Brief American Notes. American colleges are taking a decided interest in **Vacation Bible Schools.** Some are supporting one or more schools, others are paying the expenses of individual students teaching. Among those participating are the four seminaries of Crozer, Rochester, Hartford and Auburn, the women's colleges Vassar, Radcliffe, Bryn Mawr, Barnard and Wellesley, together with Amherst, Brown, Columbia, Chicago, Western Reserve, Harvard, Princeton, Boston and Swarthmore.

The Methodist year book for 1913 reports a **Sunday school advance** in the preceding four years of nearly 700,000—the greatest in the history of the church.

Mrs. Woodrow Wilson is the seventh minister's daughter to preside over a White House administration.

The Girls' Club of the *Ladies' Home Journal* is to raise a fund of $1200 to be used for endowing **a perpetual scholarship in medicine for Chinese women** at the Union Medical College for women in Peking. The *Journal* subscribes one half and club members will contribute the balance.

The First Presbyterian Church of Baltimore has a guild house with fifty volunteer and four paid workers. All kinds of social-religious work are carried on. Among the most novel are a tuberculosis exhibit and a vaccination clinic after Sunday school at ten cents an arm. The men's society carries on weekly shop meetings and supports a representative on the foreign field.

The Bible Society and Presbyterian Church in Quebec minister to **immigrants landing in Canada,** providing them with Scriptures and with various helpful information concerning Canada, railroad routes, etc. This has stirred the Roman Catholic Church to similar activities: at Quebec the Abbé Casgrain seeks to aid Romanist immigrants, and at Montreal Archbishop Bruchesi is planning to open a bureau for the same purpose.

Mr. Weatherford, whose special apostolate is that of interesting educated Southern men in the needs and possibilities of **work among Southern negroes,** says that some 10,000 Southern white college men have been studying the negro problem, not only in text-books, but by special investigation of juvenile delinquency, poverty, health, housing and sanitation. Many of the strongest men, both professors and students, have written him that these investigations have brought to them a literal conversion. A prominent worker for boys throughout the South told him that whereas, three years ago he could not find any white college men in the South willing to give time to the work for negro boys, at present he could get more volunteers than he could possibly use. The full importance of this awakened interest will be felt a few years later, when these college men have become the industrial, educational, political and religious leaders of Southern life.

The growth of **deaconess work in American Methodism** is an extremely encouraging development. The whole number of licensed deaconesses and probationers reaches the splendid total of 1035, not to speak of the 727 students in training. The value of property owned by the Methodist Deaconess Association is $3,250,000. The deaconess institutions at Cincinnati control property valued at $1,000,000, and that in Boston at over $400,000. Besides the direct work of training deaconesses there are affiliated enterprises of every description—hospitals, homes, boarding-schools for boys and girls, orphanages and baby folds,

homes for the aged, fresh-air homes, rest homes for deaconesses, homes for working girls and industrial schools. There are five national and five Conference training schools. Among the former is a Slavonic Training School at Uniontown, Pa., preparing girls of foreign speech for work among their own people both at home and abroad. In Europe there are three deaconesses' societies within the bounds of the two German Conferences, one in Sweden, and one in Switzerland. The new deaconess home and hospital in Zurich, dedicated last year, has beds for sixty patients, and room for fifty deaconesses, most of whom are engaged in nursing the sick in their own homes.

The Shakers of Warren County, Ohio, have dwindled from 700 to 16—eight of whom are octogenarians. Realizing that the time of their extinction is approaching, they have transferred their holdings of 4000 acres of fertile land and forty-five substantial buildings to the United Brethren.

The American Bible Society's head agent in Mexico is Mrs. Francis Hamilton, who directs the operations of between twenty and thirty colporteurs. She continues the work which Mr. Hamilton carried on for many years.

A **Portuguese community** of about a thousand persons has established itself on the island of Bermuda. Doctor Kyle, a Protestant missionary in Brazil, has gone thither to preach to them and already a very considerable body of evangelical believers has been gathered together.

Within the last four years seven Paulist Fathers in New York City, all men of high standing, have **abandoned the Paulist order.**

Mr. Booker Washington, asked to speak before the two hundred **foreign students in Columbia University,** engaged later in conversation with them and discovered that in nine cases out of ten these young men had received their impulse to education, their first start in English, and their Christian experience, in some foreign missionary school. "I have seldom, if ever, spoken to a brighter or more appreciative set of men anywhere in the world."

Surmounting the **new Seamen's Church Institute Building** is a memorial of the

Titanic MEMORIAL LIGHTHOUSE TOWER, NEW YORK CITY.
By courtesy of The Living Church.

ill-fated *Titanic*. Most fittingly it takes the form of a lighthouse tower. The light, which is visible beyond Sandy Hook, and time ball, operated from Washington, have been accepted by the Government as a part of its marine service. The Institute—said to be the largest and costliest of its kind in the world—is for sailors of the merchant marine.

At the thirtieth annual meeting of the **International Missionary Union,** held at Clifton Springs, N. Y. (June 4-10), fifty missionaries responded to the roll call and each gave a few words as to field of service and work. "God Awakening the World" was the central theme of the Convention.

Mr. T. N. Page on "the Change of Name." At the present time American churches are drawing together ever more closely in coöperative Christian work. It seems, therefore, the more regrettable that a tenacious agitation should continue for the change of name of the Protestant Episcopal Church. This agitation is not only divisive in this particular church, but alienating in its effect on other churches. The Virginian novelist, Mr. Thomas Nelson Page, has sent to the *Churchman* a noble letter of protest which might well be reissued for mass distribution among his fellow churchmen. He is indignant at the attempt to discredit the word "Protestant" with all its rich heritage, religious and political.

"The people of this church are Protestant, and we say to the clergy solemnly that though they may vote a change of name they cannot take the people with them. They will simply split the church. I would no more think of permitting a change of name of the church, if I could prevent it, than of the country. Those who advocate this change are on dangerous ground. Their churches are half empty now. They may find them more empty yet before they get through with tinkering. What we request with great firmness is that they keep their hands off the Protestant principle of this Church."

Mr. Page points out that the immediate result would be confusion with Roman Catholicism.

"Imagine bequests left for cathedrals or schools or hospitals, say in Washington, for the benefit of the 'American Catholic Church.' How long would it be before my friends Cardinal Gibbons or Cardinal Farley would say, 'Stop, if you please, that is ours. We are the American Catholic Church.'"

After referring to the break-up of Americanism in the Roman Catholic Church as a proof of the hopeless mediævalism of that body, Mr. Page continues:

"If you want unity you must turn toward the great Protestant bodies of Christendom, not your backs upon them. Here still, as in the old days, is a force which, united, is able to withstand any power, even the power of Rome."

The word "Protestant," Mr. Page insists, is a great affirmative word.

"In that great thesaurus of English whose value is accepted by some of us, it is always used affirmatively. From the time when Judah declared to his father, 'The man did solemnly protest unto us, saying, "Ye shall not see my face, except your brother be with you,"' down to the day when St. Paul, addressing the Corinthians, declared, 'I protest by your rejoicing, ... I die daily,' the word is used for the most positive form of affirmation.

"It is charged by over-zealous advocates of change that no doctrine or dogma was created at the period of the Reformation. I do not know as to the creation of such doctrines, but I protest my belief that the service of God in perfect freedom was the fruit of the Reformation. The open Bible and the bold return to the Word of God and the life of Christ, direct communion with Him and justification by faith, were the fruit of the Reformation, the direct fruit of that Protestantism which is not negative, but so affirmative and positive that it revolutionized Christendom, linked itself forever with human freedom, and once more reëstablished for humanity the truth as it is revealed in Christ Jesus."

Japanese-Americans. Mr. Merle Davis, who has been studying the Japanese community in America, is struck with its prosperity. There are four Japanese millionaires on the west coast and a considerable number of large business men. Truck farming, potato raising and selling, the nursery trade, importation of silks, porcelain and mattings, the supplying of contract labor to railways, and banking, are some of the industries in which the Japanese play a prominent *rôle*. Mr. Furuya, of Seattle, Mr. Ban of Portland, Mr. Domoto of Oakland, and Mr. Ushijima of

Berkeley, are generous in their support of the Y. M. C. A. and other forms of philanthropy. Mr. Takamine, the chemist, president of the Nippon Society in New York City, has provided a fund for the best prize essay on Japanese-American relationships. The Japan Society has 100 Japanese members in its total membership of 700.

Buddhist temples have been established in most of the important Japanese communities in America. To those in San Francisco and Seattle are also attached Buddhist parochial schools. In the Hawaiian Islands these schools are reactionary in temper, yet in them more than half of the Japanese children in the islands are trained. Christian work among these newcomers needs above all things, at present, a unifying movement which will free it from denominationalism. Instead of strong Japanese churches in each city we find five or six little groups attached to various denominations. The material is extremely promising, but it must be handled more rationally. The time is come when a national secretary should be appointed and a union work of all the Protestant churches organized. Among the notable Christian workers in this new field are Mr. Rusu, General Secretary of the Japanese Y. M. C. A. in Brooklyn, Mr. Inouye of Cheyenne, who is doing welfare and Christian work for the scattered Japanese employees of the Union Pacific Railroad, and Mr. Shimadzu, laboring among the Japanese of Chicago and the Middle West.

Rescue Work in Grand Rapids. The Rev. Gregory Mantle, a well-known English pastor who went to Grand Rapids to study the work of the City Rescue Mission, volunteered to write the 1912 report for the overburdened superintendent. The result is a pamphlet worthy to constitute another "footnote" to Professor James' clever, entertaining and shallow book, "The Varieties of Religious Experience." He tells us that when, this year, Mr. Trotter announced that he would tell the story of his conversion on the sixteenth anniversary of that event, 2000 people filled the hall and 3000 more, according to the newspapers, were turned away. The story had been told many times in Grand Rapids, but being a true story of redemption from sin it appeals to people's heart needs.

"Every man is hungry for religion," says Mr. Hughart, a friend of this mission. "It fills his soul as the love of wife and children fills it. Look at last Sunday night's crowd. I waited outside in the throng for fifteen minutes and heard people pleading to be allowed to go in. 'My husband is sick and I haven't been able to get here all the week and now I am come, won't you let me in?' I heard a woman saying. There are not many places of worship in town where people are begging to be allowed to enter."

This last year has been the best in the history of the mission—best in the sense of

Mr. Melvin Trotter.

the great number of outcasts, drunkards and harlots who have found a welcome and new life at the Saviour's feet. The Bible classes are a great factor in the success of the mission. Acts and Romans have been worked through with earnestness and care by workers and converts, and from this study of "free grace and dying love" comes a passion for the salvation of souls.

"He makes us feel," said a convert of Mr. Trotter, "unworthy to call ourselves the followers of Jesus Christ, unless, like our Master, we are always hunting for the souls of men."

And with the Bible study goes incessant prayer. The men's prayer meetings are held in the dark.

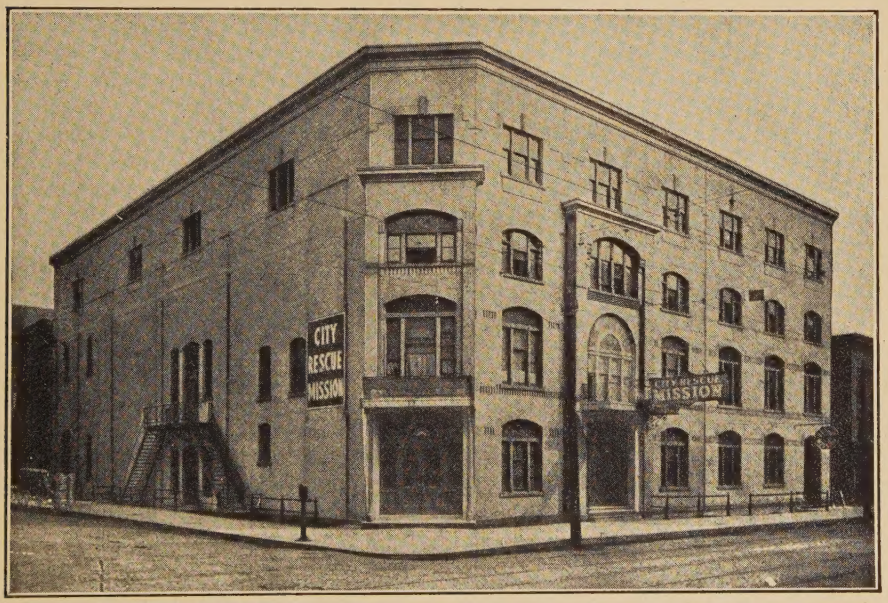
"Why in the dark?" Because the men prefer it. They are safe from all distracting and disturbing elements. And what meetings these are! Sometimes everybody seems praying aloud, yet without confusion. The very atmosphere seems charged with spiritual power. Then the lights are turned on and chorus after chorus is sung until it seems as if they would go on all night. With uplifted hands, with burning hearts and with illumined faces these who have come up out of great tribulation and great bondage in sin, shout in singing:

The Spirit answers to the Blood
And tells me I am born of God
And tells me I am born of God.

Before the throne my Surety stands
My name is written on His Hands
My name is written on His Hands.

Mr. Trotter has gathered around him a body of men, redeemed from utter degradation, who now have charge of a number of rescue missions in the Middle West. More than 30,000 men and women were reported as seekers after salvation in these missions during the past year. Some typical cases are given in the report.

The Grace of God at Work. The prodigal wrangled with the swine for husks. But there are depths below depths. This man, for example, who learned to drink at five, was accustomed to wander from saloon to saloon in Chicago, cleaning spittoons for drinks. The last time he was arrested for drunkenness they said to him at the Police Court, "Go out and die! You're not fit to live." But on the day he determined to trust Christ's salvation he lost his craving for drink. Then he spent his spare time taking "busted men" to his room, fixing them up with clothes, and leading them to Christ. Later he went



CITY RESCUE MISSION, GRAND RAPIDS, MICH.

to Cleveland to help in the Rescue Mission, laboring all the time at his trade as an art glassworker. What a story is that which follows!

"I had worked in the same place ten years earlier, but at that time no one would allow me a tool to work with or trust me with a five cent piece. When I went back the men tried to tempt me in all shapes and forms and when I refused to go out with them they threw whisky on my table, hoping the smell of it would awaken my old desire. They also put cigarettes there, hoping I would give in and smoke them. Finding I stood firm the foreman told the men that if they didn't leave me alone he would fire them and the first man that bothered me could go into the office and get his money. And the man who persecuted me the most I led to Christ, with his wife and four children. Then they made me the treasurer of the Labor Parade Fund. They told me that they had been watching me closely and had come to the conclusion that they would rather trust me than anyone else in the shop."

Anglo-Indian Theosophists. Dr. R. F. Horton of London, who has been in India the past year, writes in a letter to the London *Chronicle* that for the moment Mrs. Besant's work is probably the most serious obstacle in the country to Christian missions. The extremity of her anti-Christian fanaticism is shown by the fact that she has induced the wardens of the temples in Benares not to allow Christians to enter temple precincts. Yet this woman was herself once an evangelical Christian and wife of a clergyman of the English Church.

Under her leadership Theosophists have established at Benares the Central Hindu College where, at present, more than a thousand Hindu boys are studying. A shrine to *Sarasvati* (the goddess of learning) stands in the College Quadrangle, an image of *Hanamun,* the monkey god, at the gate of the hostel, and a little red *Gunesh* (elephant god) over the door of Mrs. Besant's house. The teachers are largely honorary, theosophical volunteers drawn from all over the English-speaking world. Among the students there has been, until lately, a certain youth, J. Krishnamurti, son of the secretary of the Theosophical Society in India, to whose person—according to revelations vouchsafed Mrs. Besant—Christ is to reincarnate Himself in the immediate future. The lad, who is called "Alcyone" by Theosophists, has been the head of an Order of the Rising Sun, and at Christmas time Hindu boys and men have fallen at his feet and worshiped him as the coming Lord Christ, the coming Lord *Maitreya.* This cult has been encouraged by Mr. George Arundale, principal of the College. European Theosophists have been allowed into "Alcyone's" presence to do *puja,* but common persons are permitted only to look at his photograph. Members of the order are required, at a certain time of day, to direct their thoughts upon Mr. Arundale, who in turn concentrates his upon the boy, so that a stream of reverent devotion shall continually pass to him.

This worship, however, has been rudely interrupted by later events. The father of "Alcyone" has gone to the courts to secure the release of the youth from Mrs. Besant and her followers. He has, so the father affirmed, been led into evil habits by Mr. Leadbeater, a prominent Theosophist. Similar charges were made against this light of the new faith in America some years ago—charges which led to a breach in the Theosophical Society. The courts have adjudged the injured father's complaints justified and ordered the boy to be returned to his family.

In England and America Theosophists are smooth-spoken and conciliatory. Indeed, we find them welcoming misguided Christians into positions of influence in their connection. Thus the president of the Guild of the Mysteries of God is a beneficed clergyman of the Episcopal Church of Scotland, who can yet talk of "the very blind missionary who supposes his [Christian] faith is going to become the universal faith." In India, however, the war on Christianity, and specifically on Christian missions, is waged without disguises. In Madras the attacks have been extremely bitter; in Ceylon Singhalese Buddhism has been revived by English and American Theosophists, and attempts are continually made to check the prosperity of Christian educational work by opening rival schools. Numerous fires in Ceylonese mission schools have been charged to the Theosophical party. Such charges at any rate witness to the widespread distrust of these

Buddhist revivalists which prevails in Christian circles.

A National Call to Missionary Giving. The missionary enterprise is receiving more and more recognition in Germany. The Universities of Goettingen, Berlin, Leipzig and—we believe—Halle, now offer courses on the subject. But the most striking evidence of a change of view in this respect comes in the shape of an appeal for funds for German missions sent out under the patronage of Duke John Albert of Mecklenburg, von Wedel, the President of the Upper Chamber of the Reichstag, Dr. Count von Schwerin-Loewitz, President of the Lower Chamber, the Chancellor of the Empire, the Secretaries of Marine and of the Colonies, and other men of distinction in the German state. The present year is not only the centenary of the War of Liberation from Napoleon, but also the twenty-fifth anniversary of the accession of the present Emperor to the throne. The appeal notes this in the following words:

"Our Kaiser's jubilee is at hand. The German people look upon him with reverence and gratitude, and seek a way to bring these feelings to expression. The twenty-five years of his rule have been a period of great national expansion in economic and intellectual directions. The German Empire has not only asserted its position as a great power among the peoples, but has built up flourishing colonies abroad. To the most active pioneers of Germany in these dependencies belong the Christian missions. The whole German people are in duty bound to recognize and further the national and humanitarian culture work of these missions. Other colonial states have long recognized this and have, without regard to the political and religious opinions of individuals, made great sacrifices for the cause from purely patriotic reasons. In this respect we lag behind.

"The jubilee of the Emperor's rule demands that we close this gap in the fulfilment of our national duties and go to work in earnest to help the financially hard-pressed missions in our colonies. Representatives of both Evangelical and Catholic communions have agreed to celebrate the anniversary day of the Emperor's coronation by a gift to missions. This, as we know, will be highly pleasing to him.

"The Evangelical communion has, besides religious work, extensive school and hospital undertakings in the colonies. Their purpose is to make of the natives intelligent, serviceable workmen, reliable men with Christian beliefs. In addition, the native population pressingly needs medical aid for combating the ravaging plagues and infant mortality which constitute the severest hindrance to a flourishing economic development.

"The Emperor's jubilee gives us an opportunity to help missions with a donation and at the same time to forward national interests. All gifts, small and great, are welcome. When the donation is distributed His Majesty will be asked to respond to the expressed wishes of the givers as to the special application of gifts.

"For the collection of moneys committees will be formed in all the various German states and provinces."

The Vatican Homesick for France. The *Secolo* of Milan reports anxious endeavors at the Vatican looking to the reëstablishment of diplomatic relations with France. Mgr. Ragones, the new nuncio to Madrid, was sent to his station *via* Paris, after a long interview with the sick Pope, in order that he might confer with Cardinal Amette of Paris on the subject. French Catholics have received orders to agitate on all possible occasions for a resumption of friendly relations. In pursuance of this new policy we find Senator Delahaye, a Catholic politician, emphasizing, during the Morocco debate, the need of joint action between the Vatican and the Paris government for the regulation of the religious question in the new dependency. The Vatican bases its expectations of a change of front on the temper of the new President, M. Poincaré. But it has little reason for cherishing illusions. The French government holds aloof from all such advances. The eldest daughter of the church has, in all probability, left the maternal home never to return.

The Fatal "Aut-aut." In France we have a nation caught in the terrible dilemma of clericalism or atheism. Morally the French people are, without doubt, in a perilous way. The terrible cancer of alcoholism spreads in all directions, and no measure seems adequate to check it. The recent French premier, M. Georges Clémenceau, has written a preface to a great new study of the alcohol problem by

a French engineer, M. Louis Jacquet. He is clearly frightened at the way things are going, also astonished at the impotence of the individual and the cowardice of the government before an evil "beside which the great epidemics of the past are no more than commonplace incidents in the human drama." But what to do? Here he puts his finger on that which is, after all, the chief remedy for every dangerous situation. He does not say, "Ye must be born again," but he does affirm that "the bottom of the problem is the need of changing men in their comprehension of life." In this he is unquestionably right. Liberty, equality, fraternity, popular education, anti-clericalism, all the formulas of French democracy are powerless against this stalking pestilence of drink. But an evangelical revival would break the grip of absinthe, as the Wesleyan movement broke the domination of gin in eighteenth century England.

There are other French freethinkers who are not so discerning as M. Clémenceau. One is struck with a certain despair when one reads such sentences as the following from M. Hérancourt in *La Depêche* of Toulouse. What cure can there be for a people when its guides write in such a way of the Bible, the soul's medicine?

"A book has come down to us which reports in detail the aberrations to which the thought of man gave itself when it first disengaged itself from animal brutality and ascended towards higher life. We rejoice to have it, for it is of supreme interest as an historical document, and should, for this reason, be carefully kept for study and analysis, but in the Museum with the silex and the skulls of Cro-Magnon. To think of seeking a moral guide in this book of prehistoric man! Strange indeed! Would it not be more simple and more logical to open the book and seek, not counsels of what we should do, but of what we should not do? For this chief of books, this Bible, could give us moral instruction if one wrote on it briefly: 'Behold out of what you have come; see that you fall not back into it."

Such a paragraph sounds not unlike a sentence of death on the French nation.

Bush Brotherhoods. Anglican clergy in the vast spaces of Australia have organized so-called Bush Brotherhoods for facilitating the care of souls in their far-flung fields of work. One in North Queensland—the community of St. Barnabas—requires of its members a vow of five years' duration to pecuniary self-denial, abstinence from marriage or engagement thereto, and cheerful obedience to the bishop and warden of the community. There are enjoined meetings not less than once in five weeks for the transaction of community business and for a "retreat." All members must attend. A central community house for training school, rest-house for the sick, and final home for those who have finished their active ministry will probably ultimately be built. The Bush Brotherhoods were first planned by Bishop Westcott of Durham for the more effective care of Australian settlers and for the conserving of the spiritual tone of the clergy ministering to them. A great deal of valuable work has already been carried through by these organizations. So greatly have they been appreciated that in some cases townships worked on ordinary parish lines have petitioned to be brought into Brotherhood spheres of action.

Brief Notes from Abroad. Some time since a **socialist demonstration in favor of international peace** passed through the streets of Brussels bearing an image of Christ with the words, "Thou shalt not kill."

The **Baron de Béthune,** a Christian socialist and a prominent figure in French Protestantism, has identified himself with the French Socialist party without reserves. He thinks that only by entering into the party and evangelizing it can one render it Christian.

Coming events cast their shadows before them. The Archduke Ferdinand who is soon to succeed to the Austrian throne is a **pupil of the Jesuits** and stamped with their spirit of gloomy bigotry. Now we read that officers in the Austrian army have been obliged, during the winter just passed, to attend Jesuit mission lectures.

The Austrian government is seeking its political ends of an **ultimate absorption of Albania by means of Roman Catholic missions,** chiefly Jesuit and Franciscan. Austria is the recognized "protector" of Albanian Catholics. A Roman Catholic

bishopric, supported by Austrian funds, has been established at Pulati, and various Franciscan schools (of an inferior type) are also in operation.

Captain T. F. Watson, secretary of the **Laymen's Movement in Great Britain,** describes the present situation. The provisional committee was formed in 1912—five members representing the Edinburgh Congress, five the Conference of Missionary Societies, and five elected by the preceding ten. To-day, in a hundred places in England alone, the movement is in various stages of development. A National Conference is to be held in October at Buxton. A series of conferences is being arranged by the London Committee for the various postal areas of the metropolis.

For twenty-eight years Sir William Hartly, a prominent Methodist layman, has carried on **a system of profit-sharing** in his jam factories. The amount distributed at the Aintree factory last year was £4650, and the total from the beginning £71,155! The factory pension fund amounts to £7000, to which Sir William recently added £1000.

Nya Tider, of Copenhagen, mentions the fact that a recent **joint meeting of the Y. M. C. A. and of the Young Socialists** was held in that city, addressed by Secretary Engberg of the Association. The attendance was large. In view of the bitter atheism of the Young Socialists of the Continent this seems a remarkable occurrence.

The United Free Church of Scotland is suffering from emigration. Last year no less than 6500 communicants of that church left the country, of whom 300 were office bearers and 1200 workers in other spheres of church activity.

The Government of India has issued a circular ruling that **the term Catholic** must not be officially used as synonymous with Roman Catholic, because the claim of the Roman Catholic Church to universal catholicity is disputed by other churches on historical and other grounds. This has raised a storm in the Roman community in India.

Turkey may cast aside its old *régime,* Persia struggle for a constitution, China awake from its millennial sleep and astonish the world with its new spirit of radicalism, but **Oxford, "the home of lost causes," sleeps on.** The English novelist, Thomas Hardy, describes the old University somewhere as "a nest of commonplace school-masters." Its last action is, indeed, much in the spirit of a narrow and ungenerous pedagogue. The motion to grant theological degrees to other than clergy of the state church has been voted down in Convocation by the overwhelming majority of 860 to 434. The University of Cambridge, on the other hand, with its Puritan and Evangelical traditions, readily accepted the motion.

The new Swedish Church in Paris, with its school and asylum, has been dedicated in the presence of the king of Sweden and of the bishop of Wisby. The congregation runs back to the year 1626. When the Huguenots were obliged to go out of the city to Charenton for worship, the Swedish Embassy Church in the St. Germain quarter was protected by Cardinal Richelieu. After the Revocation the Swedish chaplains were pastors of the Lutherans in Paris. At present this church ministers to a Swedish colony of 2500.

The disasters in the western end of the Turkish Empire are awakening uneasiness in the eastern portion. The Arab and Syrian populations, **dissatisfied with the shiftless Turkish administration,** are demanding local autonomy and the use of Arabic in schools, courts and government offices. This is the old claim of the Albanians, and, if refused, may lead to the detachment of another province from Turkey. Many of the Syrian leaders, both Moslem and Christian, look with envy on the prosperity of Egypt and would gladly see their own country under an English protectorate. Such a protectorate would undoubtedly open the way for the fulfilment of the Jewish hope of reoccupation of Palestine on a large scale, and would be fraught with consequences of significance to all communities in which Jews live.

THE MISSION FIELD.

A Convert's Letter. The following is the translation from the Chinese of a letter received by China Inland missionaries at Sinchanghsien:

"To the Teachers of True Happiness!

"The past years of my life have been spent like a stupid man in a burning house, or like a blind man falling into a deep pond. Now, through God's Holy Spirit, the Gospel of His only begotten Son is given to me and turns my darkness into light. I had almost missed the fording-place and, here it is! here it is! Day and night my prayer is that the only great Ruler—the True Spirit—will give me understanding and wisdom that I may make known this great salvation, and discard all false doctrines, not caring any more for them.

"I am like a wild mulberry tree being grafted into a garden mulberry tree. My words and my actions are all changing.

"I have received the books you sent me. When I come to difficult passages in the Bible I will seek God's help to follow its teachings and, throwing aside all hindrances, will search the Scriptures and become a true slave of Jesus Christ.

"Tsong Kyuing."

A Wandering Sikh Preacher of Christ. Some years ago a young Philadelphia Episcopalian, a man of means, left his home and all to renew, in Hindustan, the Franciscan tradition of the penniless traveling preacher. We have heard little of his ministry, but in the *North India Church Missionary Gleaner* some account is given of one of his co-workers, recently passing to his reward, a Sikh by the name of Sundar Singh, who became literally "a true slave of Christ."

Sundar Singh was the son of a native magistrate near Ludhiana. Born in 1887, he was sent, with another young Sikh, at the age of sixteen, to the American Mission School in Ludhiana. The first day he revolted against obligatory Biblical instruction. "I am a Sikh; the Granth is our sacred book." The headmaster, however, pointed out that Bible study was a part of the school curriculum, and further that the Bible was a good book which it would pay him to read and compare with the Granth. The boys did read it, and the upshot was that they became convinced Christians. Their parents in rage brought the missionaries before the local magistrate on the charge of forcibly converting the boys, but the case was, of course, dismissed. The boys were withdrawn from school and a few days after their return home were given poison in their food. One died directly. The other, Sundar Singh, was brought to death's door. For many days he was unconscious, but on coming to himself saw a missionary praying beside him, and had strength enough to say: "Your prayer will be answered. I shall live." Later he was baptized at Simla.

The ascetic life appealed to Sundar Singh. For two or three years he lived and worked with Mr. Stokes at Kotgarh and other places. They lived on whatever the people gave them, slept under trees, tended the sick and dying, nursed lepers and plague-patients. Clothed in simple cassocks they tramped barefoot over the country, living rather than preaching their message. Two years ago Sundar Singh left Mr. Stokes to attend the C. M. S. Divinity School at Lahore. He was invited to conduct a mission among the 4000 Sikhs working at lumbering in British Columbia, and had made all preparations for the enterprise when he was informed that recent emigration restrictions would prevent his going. "I think," he said, "that God means that I should rather preach the Gospel from one side of India to the other," and so he started off from Calcutta on a mission tour, preaching at Bhagalpur, Allahabad, Gorakhpur, Azamgarh, Jaunpur, Benares, Katni, Jabalpur, Aurangabad, Hyderabad, Poona and Bombay. His method was to preach for as many days as he felt called, being lodged and fed by Christian friends. Then he passed on to the next stage to which his fare might be paid. He was a perfect gentleman, refined and cultivated in manner, gentle and unaffected. He did not care so much for bazaar preaching, but preferred to sit and discuss religion with small groups about him.

In January Sundar Singh was taken sick, and died soon after. In his life he

gave an illustration of the type of men who will, in all probability, contribute very much to the ultimate conversion of India to Christ.

The Romanist Counter-Mission. The German Evangelical *Bund* calls attention to the vigorous war which German Catholic missionaries are making on German Protestant missions. In German East Africa an agreement was come to in 1909 by which the Berlin Mission (Protestant) and Catholic Benedictines marked off separate spheres of operation. Now this treaty has been declared invalid by the Catholics. The *Centrum* deputy, Erzberger, openly averred, in a lecture at Emmerich, that "it was nonsense to hold that in one region only truth should be preached, and in another only error."

In German Southwest Africa the Rhenish Mission reports aggressive proselytism by Catholics. Natives abandoning the evangelical faith are obliged to subscribe to a confession in which they "reject all other churches founded, as Christ teaches, by men, and described by Him as the broad way to hell." In Keetmanshoop, an overwhelming Protestant district, a Catholic center has been established for work among the heretics. In Togo, according to the North German missionaries, this strong evangelical mission field has been invaded by a small army of sixty-six priests and nuns. Similar reports come from the South Seas. The Jesuits in Hindustan are seeking to break down the Protestant work of the Gossner Mission. One of their number said to a Gossner missionary: "It is better one die an ignorant heathen. Then he would fall into the gracious hands of God. Not so if he died a Lutheran or heretic."

These and all other enemies of Christian missions, clerical "liberal," and what not, might as well understand, first as last, that they are but gnawing at a file. The Gospel of the Kingdom is going to be preached in all the world and the kingdoms of this world are to "become the kingdom of our Lord, and of his Christ."

Among the venomous enemies of Christian work in India, Mrs. Besant, the theosophist, stands in the forefront. In order to crush mission schools in Kashmir she opened a competing college and tributary schools. But while the C. M. S. institution, which at the time of the attack in 1902 lost some 300 students, is now flourishing with nearly 1500 students, Mrs Besant has been obliged to hand over her enterprise to the State. Theosophist funds simply gave out.

"The Things which the Gentiles Sacrifice they Sacrifice to Devils." One is conscious, in observing the variety and absurdity of idolatry, of a Satanic cynicism venting its hatred and contempt of man by rendering him both ridiculous and repulsive. "She used to worship her own head," writes Mr. Hardy of a West African negro woman before her conversion. "She had offered ten goats and four pigs as sacrifices to her head, besides constantly sacrificing to the devil." On the other hand, a missionary in India tells of an old woman who could never believe that a girl was married till her feet had been worshiped, and describes women sitting on the edge of wells and worshiping their own feet. "This, too, is God," said a Hindu villager in the hearing of a mission worker, reverently folding his hands in front of a zebra in a circus procession.

On a small hill near Pottalpatti in Tinnevelly thousands of people gather to worship a man who lately died near Panneivilei, in the belief that his spirit can perform miracles. And in the Aurangabad district not long ago, multitudes flocked to a spot where it was reported that a young steer had developed linguistic abilities and the power of healing disease.

But the crassest illustration of the world-wide and infinitely varied devil-religion of the idolater, which has come before our notice in recent reading, is that described by the Rev. G. Burton in the last C. M. S. Annual report. He says that the wide prevalence of smallpox is not due solely to the ignorance of the people and the insanitary conditions of the towns, but also to the action of "smallpox priests" (in Nigeria), who for their own profit propagate the disease in

various ways. These men attend cases and in event of death claim a substantial share of the victim's possessions; while, if the patient recovers, they do not go away empty-handed. In order to spread the disease they often resort to direct inoculation and frequently bury their victims by the side of the wells, or pools, whence the people obtain their water. *The worshipers of the god of smallpox actually worship people afflicted with the malady.* So great is the danger which thus arises that the authorities at Ibadan arrested all the smallpox priests and priestesses on whom they could lay their hands, sentenced one among them to transportation to Calabar for eighteen months, imprisoned others, on others imposed fines ranging from £20 to 15/-, and burnt all the paraphernalia connected with their worship.

The Edinburgh "Continuation" Mission. The Continuation Conference in Shanghai was attended by 120 missionaries and delegates. Of these a full third were Chinese. Great emphasis was laid on the need of eliminating western denominational lines. All churches were urged to discard every distinctive name and to assume the single title of "The Christian Church in China." Churches of similar ecclesiastical order, which already enjoy intercommunion, were advised to combine at once, while federation, local and provincial, was recommended where churches felt unable to surrender denominational peculiarities.

A hymnal for all the churches and a book of prayer for voluntary use in public worship were ordered prepared by committees appointed for the purpose. It was also recommended that the Chinese receive a share in the administration of foreign funds used for the support of their churches; that church buildings, as far as possible, should be built on ground not owned by the missions; and that Chinese congregations be encouraged to send representatives to local and district organizations in which missionaries have no part.

Union of all missions in educational work was insisted upon as fundamental. In the most explicit terms it was urged that Chinese be invited to sit side by side, in equal numbers, with the missionaries, on the governing boards of every Christian school of any grade whatever. The maintenance of Bible training schools for instructing itinerating evangelists was emphasized, also the establishment of a national Christian daily paper with the coöperation of all the missions. Ten colleges, now prospering, were recommended as the institutions of this type for the United Chinese Church, to be fostered and strengthened, and it was further held advisable to elevate four of them to university grade. The unification and concentration of the missionary educational enterprise along these lines would assure, it was felt, a maximum of efficiency with a minimum of waste.

Handlooms Against Giant Industry. Mr. Churchill is building up in the Deccan, in South India, an institution which it is hoped will be for the Deccan what Tuskegee is to the black South. The American Deccan Institute proposes to be the leader of the submerged millions of this region in industrial education and uplift. The farming and building departments cannot be started until the $100,000 fund—which Mr. Churchill is after—is in hand, for the Prudential Committee of the American Board cannot make grants for industrial work. But the weaving department is already well under way. Mr. Churchill believes that home weavers can be taught in such a way as to be able to compete with the great mills of Bombay. Of his present occupation he says:

"My time is spent in experiment and in redesign of our weaving machinery. We aim to make the loom cheap and as available to the Indian weaver as the sewing machine to the Indian tailor. Without duplicate parts it is hopeless to expect the Indian weaver to maintain the machine long in efficient condition. The loom is now producing more than fifty yards per day in the hands of several of our pupils, a rate which competes readily with the mills. This is on plain cloth only. I am now in the midst of designing a 'dobby' attachment for the loom which will enable it to make patterned cloth at an equal rate. This experimenting is long, tedious and expensive, but well worth the effort. When it

is concluded we will be ready to begin our main business of training our pupils to make independent use of the looms and apparatus which they are now handling. The carrying of a pupil through a course of weaving for three or four years while he supports himself and earns his loom, and the supervision of his business in his own home until he can stand alone is the work of the Weaving Branch of the American Deccan Institute."

Brief Mission Notes. The **modern missionary movement** is the most extensive as well as the noblest of voluntary enterprises. According to the latest statistics there are 105,306 "public institutions" in India, of which more than 82,500 are "under private management." In the vast majority of cases this means mission schools, hospitals, etc.

From Fukien Archdeacon Wolfe writes that an entire village of 600 families seems suddenly to be embracing the Gospel. In one district in the neighborhood of Canton thirteen villages are reported to have turned their **ancestral halls into churches.**

From the Punjab the C. M. S. missionaries declare that "there is practically no limit to the number of people who may be influenced and instructed." In the Chenab colony "the depressed classes" are so desirous of embracing Christianity that they are willing to contribute towards the support of teachers and, in their anxiety to be enrolled in the Christian Church, are **prepared to pay for being baptized,** a fact which has led certain persons to go among them administering baptism and making a charge of from one to five rupees.

Miss Riddell's admirable hospital for lepers at Kumamoto, Japan, is not, as we were first informed, the pioneer institution of this sort in Japan. This is, instead, the "*Ihaien*," or **"Garden of Comfort for the Outcasts"** at Meguro, a suburb of Tokyo, which was started twenty years ago when there were no government leper hospitals in Japan, or any other systematic work of the sort. It is under the general management of a society of Christian men and women called *Kozusha,* the Rev. Mr. Wada, a Christian pastor in Tokyo, being president. There are at present eighty-three patients in residence. The buildings are crowded to their utmost capacity, and extensive repairs, together with the erection of a Japanese dwelling for two of the workers, await the gift of some sympathetic friend. On a tract of land in the neighborhood the vegetables used for the hospital are raised by lepers.

The Roman Catholics have a small leper hospital near Mt. Fuji and the government supports five hospitals—a slight expenditure in proportion to the need, as there are **tens of thousands of lepers in Japan.** Regular Christian work is carried on in the government hospital near Tokyo and in Osaka, where a large number of patients have been baptized.

An evangelistic hymn book, of the Moody and Sankey type of the last generation, has been prepared for China by the Rev. Dr. Price. It is for use in meetings among the masses, especially in the open air, and covers a wide field of scriptural truth in the simplest language.

M. Anet, a Belgian observer, **visiting the Congo,** says that in the region under Protestant influence one discovers villages where the proportion of illiteracy is less than in Flanders! The love of reading is becoming very wide-spread among the natives, who spend much for books and papers, and enjoy writing from village to village. As to their capacity he thinks it equal to that of the whites. He visited a school at Wathen where mental arithmetic classes were being held by 20 pupils, ranging from 11 to 14 years. Eleven sums were solved in 40 seconds! In 15 seconds 13 of the 20 pupils correctly solved the following problem: "If eight *Kuanga* (manioc) cost forty *natku* how much would eleven cost?"

American Episcopalians have **a trade school for destitute boys** at Ichang (China) which is rescuing many beggar boys from lives of misery and vice. The initial impulse to its establishment came from a Chinese pastor who had read the life of Doctor Barnardo. Bishop Huntingdon writes: "It has done more to create a favorable impression of Christianity than any other work we have undertaken."

THE NEW PROTESTANT CHURCH AT KESSAB, ASIA MINOR.

The Protestants of Kessab in Asia Minor are rebuilding their church, destroyed by fire during the last massacres. Kessab men in the United States have contributed £100 Turkish. The women have actually brought 100,000 basket loads of sand for the construction of the walls. Even the children have paid for the carving of John vi. 37 and xiv. 6 on the doors. If any wish to aid this martyr church, Dr. J. M. Balph of Lattakin, Kessab, Syria, will receive their contributions.

Bishop Tucker resigned his see in 1911. In twenty-one years of service he saw **the Uganda Church** grow from 200 to 70,000 members.

Doctor Woodbridge of Shanghai who edits in Chinese the *Christian Intelligencer* for the Northern and Southern Presbyterian Missions in China is a relative of President Wilson. His paper deals with religious and general news and has undoubtedly more native Chinese readers than any other periodical published in the new republic. Its influence is unbounded.

What religious toleration will mean for China can be illustrated by the case of a Peking Christian condemned to life imprisonment on false charges. American missionaries sought, with every means at their disposal, and with the help of the legation, to free him. In vain. But with the proclamation of equal rights for Christians the case was reconsidered and the prisoner immediately set free, as it was recognized that anti-Christian hatred was the determining factor in his condemnation.

The C. M. S. hospital in Old Cairo received last year 5659 Egyptian in-patients, nearly all of whom were Moslems. How much **Christian devotion** this represents can be realized when we recall the death of Doctor Pain, one of the physicians in service in this hospital. A young man, at the beginning of his career, he was suddenly cut off by an attack of cerebro-spinal meningitis, contracted from the breath of a patient whom he had been examining. This case is worthy to be set beside that of Doctor Pennell, the brilliant missionary physician among the Pathans of the Afghanistan frontier, who perished from blood poisoning contracted in the care of a missionary colleague who had caught the same fatal disease while caring for a Moslem patient in the mission hospital.

The wonderful **Anglo-Chinese schools in Singapore,** carried on by the American Methodist Church, have now 1127 boys in attendance, practically all being Chinese. Their education is altogether in the English vernacular and one can often see four boys, who are unable to converse together in their different Chinese dialects, talking with animation in English. Twelve American and twenty-five local

teachers have charge of the instruction and, although the school is a missionary institution, the wealthy Chinese merchants of the city foot all the bills and provide buildings in the bargain. A girls' school, on the same lines and with the same generous backing, has 300 Chinese lassies preparing for an examination equivalent to the last year of an American high school. The text-books they use are in English.

The Rev. W. E. S. Holland has charge of **the Oxford and Cambridge Hostel at Allahabad,** where Brahmans, Moslems, Bengalis, Hill men, Kashmiris, Kayasthas and Maharathis live in common and in a Christian atmosphere. Sixty-eight of these students are in Mr. Holland's various Bible classes. This work has gone on for a considerable time and the former residents of the hostel are now scattered throughout India. Mr. Holland describes visiting some of these old hostelers at Ghazipur:

"I received such a welcome as I shall not soon forget. I was fêted so continuously that I began to wonder whether I should have to offend my hosts by refusing some of their dainties. I lived in the palatial home, beautifully situated on the riverbank, of one of my former hostelers. I was told that my visit was a red-letter day for Ghazipur. Many of her leading citizens had for the first time broken caste by eating with me. In one house the orthodox great-grandfather and great-uncle discreetly found that urgent business summoned them to one corner of the house that they might be unaware that, in another corner, their kith and kin were eating on the same carpet with a Christian missionary. In the evening I had a crowded audience, many of them standing, while for more than an hour I spoke of Jesus Christ, crucified and living."

Sir John Woodburn, late Lieut. Gov. of Bengal, after visiting Chutia Nagpur, writes in astonishment:

"We are accustomed to hear and speak of the savage tribes of the hills as almost irreclaimable from the naked barbarism of their nomad life. What did I find? In the schools of the missionaries there are **scores of Kol boys rapidly attaining university standards** in education. It was to me a revelation that the savage intellect, which we are apt to regard as dwarfed and dull and inept, is as acute and quick to acquire knowledge as that of the sons of generations of culture. It seems incredible, but it is a fact that these Kol lads are walking straight into the lists of competition with the high-bred youths of Bengal."

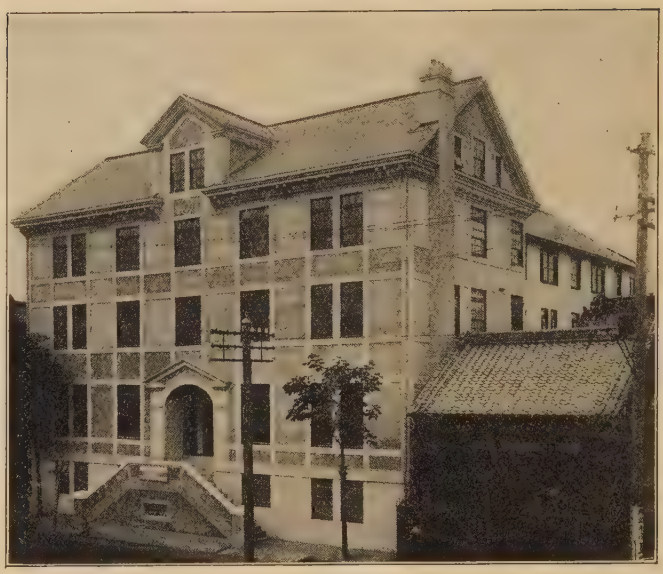
It is refreshing to know that the English Episcopalian mission in Japan is **not misled by the disingenuous talk about toleration** of which we get so much in our good-natured, superficial America. There is with us a widespread doctrinal blur, as when a nearsighted man, mislaying his glasses, looks into the remoter distances. This lack of definition and sincerity the following paragraph gravely rebukes.

"There is a spread of Unitarianism among some Japanese ministers which not only means that error is taught in the name of Christianity, but also prevents that spectacle of unity among those who bear the name of Christ which would be so potent a witness to the non-Christian world. C. M. S. missionaries were obliged to refrain from sharing in a proposed series of united evangelistic meetings in a certain town because the majority of the other Japanese pastors, though orthodox themselves, insisted on having as representative speakers two avowedly Unitarian pastors. We felt that evangelistic work in coöperation with those who did not believe in the divinity of our Lord, would neither be efficacious in itself, nor honoring to Him."

All Scripture students recognize how much better they are equipped for study when they have marginal references in their Bibles. Such will readily see the importance of the new **Arabic New Testament with references** at the present crisis in the Mohammedan world. A period of intense searching of the Scriptures is not unlikely to follow the tremendous shock to Islamic faith consequent on recent political events. And just at this juncture the instrument for such study is provided in Doctor Hoskins' revised translation of the Arabic New Testament with its elaborate references. At the end of seven years the references to the Old Testament will be also ready, if the present rate of progress can be maintained. The difficulties of the work, especially in proof reading, are gigantic. A small reference Bible in English would not require more than 500 separate pieces of type; whereas, in Arabic, there are 3000 such. The Ameri-

can press at Beirut, Syria, where this monumental work is being prepared, annually publishes 50,000 Bibles and 90,000 pages of Christian literature.

Nearly a year ago it was estimated that fully 3000 Chinese were studying in Japan. In Tokio alone the Y. M. C. A. has 300 members who hail from the Celestial Empire. It is for them and their fellow students that the **new Chinese Students' Y. M. C. A. Building** pictured here has been recently opened.



NEW CHINESE STUDENT Y. M. C. A. BUILDING IN TOKIO, JAPAN.
By courtesy of Foreign Mail.

A HUGUENOT SAINT IN THE TWENTIETH CENTURY.

"La vie et la mort me sont une même joie."

The Swiss author, Paul Seippel, has given us, in limpid French, a little biography, of a couple of hundred pages, which contains more wisdom on the problem of suffering than whole shelvesful of treatises. It is an account of the brief, sickness-tormented life of a follower of Christ who passed from earth in 1911 at the age of twenty-five; into whose final six years were crowded experiences of God's presence and of human need, of Divine support and of self-dedicatory usefulness for others, such as would have honored a long career.

Adèle Kamm, a sun-loving, vivacious girl, living on the edge of Lake Geneva, an impassioned student of music, surrounded with friends and in happy privileged circumstances, was suddenly smitten with a mysterious disease. Sent to Cannes she was attacked with crises causing intolerable suffering in neck, intestines, lungs. For three months she agonized continuously. Finally convinced that she was condemned to the class of incurables she renounced all hope of recovery and determined, with a far-seeing courage, to organize her life of invalidism tranquilly and usefully as far as possible, "facing the situation without optimism or pessimism, in this way avoiding many disappointments." Granddaughter of an officer who had marched from Naples to Moscow and fought under Napoleon at Beresina, she had in her make-up much of the unflinching will of the soldier. This will was, after a great moral struggle, dedicated to Christ in the service of the suffering sick.

"I realized that two vertebræ had begun to swell and that I should have to lie still. During a whole month I was as rebellious as one can be. I spent nights in weeping. One day a visiting pastor sang to me a song called "The Cross." I became more calm in recalling the sufferings of Christ."

But how to work for others? The activities of her fingers, the fabrication of those little feminine things which witness to tenderness and affection was now shut off from her. She determined to seek to encourage others, to provoke a smile here and there.

Mlle. Adèle Kamm.

"One does not need to be able to sit up to do that. Then there is prayer, the intercession for burdened and saddened hearts."

At the end of 1908 a crisis, more severe than all the preceding, occurred. When the doctors were asked its seat they replied, "Everywhere." Internal abscesses caused acute suffering. At these times she would console herself by an imagined temporary abatement in the pain of the vertebræ which enabled her now for a little to rest on her side.

"Riveted to my bed," was her description of herself, but at least she could think and she could write. So she started on the composition of a message to the great army of the sick, a little booklet which she called "Joyous in Affliction." It is a plain little book, but one with a mission. It was caught up by thousands and read with avidity. It proved Gilead-balm to many in sorrow. Letters of grateful acknowledgment began to pour in in return—sometimes as many as fifty-seven in a week.

Mlle. Kamm had taken the fancy to be her own publisher and, as a consequence of the business skill which is so marked a trait of French women, soon found that a considerable sum was coming to her as the piles of booklets melted down. This she determined to devote to the relief of those who were crushed under sickness. The numerous letters she answered conscientiously with her own pen.

But not only did troubled souls in stricken, bedridden bodies send to her. Visitors began to ask to see her and to talk with her. Her little rose chamber became—strange thing indeed!—a consultation room for sick souls; and this martyr of pain, this frail, indomitable girl, found herself becoming a spiritual director to a great company of persons. They would come at nine in the morning. They would come during the day continuously till dusk. Her tact was irreproachable. Sometimes visitors of different convictions and antagonistic *milieus*—Protestant, Catholic, Freethinker—would meet by her bedside. For each one she had the right word.

Truly a unique confessor and guide with nothing of professional lugubriousness! There was no conventional black, either in her dress or in her surroundings. She loved rose color, had a rose shawl about her shoulders, dressed with a charm flavoring almost of coquettishness. Over her head hung a baldachin of rose silk, softening the light which might too sharply reveal her pallid and suffering face. Her brilliant jet eyes, moving incessantly, shone with joy, and for each visitor there was a smile of welcome from the face resting fixed on the pillow of lace. When asked if these visits did not fatigue her she replied:

"Never! I need them. The only thing that tires me is to do something unimportant for myself. Then I am at the end of my strength in a few moments. I should nevertheless like a little more time for reflection and prayer. All that I now have is in the night when I cannot sleep because of the abscesses."

The vistas of unexpected opportunities for service, opened to her by these experiences, filled her with a determination to hang to life where before there had been only longing for release. Among her correspondents was a certain Louise Devenoge, bedridden, too, and without the comforts which an affluent home brought to Adèle Kamm. This poor girl was so weak that her head required constant support and if, by chance, it fell off the pillow, her own strength was not sufficient to raise it again to its accustomed place. Yet even in these

extremities of weakness, with an unconquerable will, she learned to read English that she might follow the course of the American shut-in societies. She suggested to Mlle. Kamm the organization of a similar society in Switzerland and to the end of their lives (which came together—Mlle. Devenoge having passed away on Mlle. Kamm's burial day) the two carried on jointly this mission of sympathy. Their girlish fancy gave to the new order of the helpless the name of *Coccinelles* (Lady-birds). It grew apace. Soon there were a hundred members. From bedside to bedside a note-book passed by mail in which each inscribed confidences, meditations, moral experiences, the fruits of reading, the thoughts of good or bad hours. The handwriting in these copy books was often trembling or contorted with pain; the communications, as was natural, of unequal value. Of the naïver contributions Mlle. Kamm would say, "The little cries of the sparrows, too, have their place in the concert of the birds." The sick learned to know each other; new relationships were knit up.

This little union differed from the American one in the privacy of its character. It had no printed organ. Further than this it bore the stamp of an individual directing mind. Adèle Kamm was, as it were, its Mother Superior, exercising a certain authority. She was indefatigable in her efforts to encourage the faint-hearted, to give a spiritual significance to the interpretation of experiences. In the profound depths of her physical misery she inspired the faltering. "Joy is a duty" was her continual admonition—the *mot d'ordre* of the *Coccinelles*. The association was neutral in religion, but on Sundays certain Bible texts were proposed for reading and the suggestion of mutual prayer made—unbelievers, however, being dispensed from its exercise.

All this correspondence as well as the conversation with visitors entailed a genuine drain of strength upon the sick girl. There she lay, her head and her shoulders supported by an invisible collar of celluloid which it was necessary to have ever beneath her, as a tuberculous vertebra had worked its way over to the throat and made swallowing difficult. She was a ministrant of sympathy occasionally even to well persons.

"Sometimes I am bowed to earth," she writes, "with the burden of confidences of all sorts and so personal that I am distressed with them. Oh, why this immense current coming to its end in my poor little personality? It is not because of exceptional thoughts, but simply because of a tender heart for the afflicted. It is necessary to *love*—yes, that is all there is to it."

Yet she understood that she was being watched by her cultivated, sceptical Geneva, that she was giving testimony to God's presence and support, to the perfection of His strength in weakness. She was a martyr in the sense of a witness, unflinching as maids who have gone to the stake with ecstatic joy in centuries past. In touching sentences she writes to a friend:

"The sick have a great influence on the well. Their eyes are open to see what the power of faith is when it is put to the test. If faith triumphs, no sermon or discourse reaches the value of this faith, victorious in sickness. In our time there is need of living proofs, and this is one that has great weight with the world. Since some months I have felt this responsibility increasing from day to day—this responsibility for the strength of faith in sickness. I pray much to God to sustain me and to direct my words, for a hundred visitors have their eyes fixed on me, to weaken if I weaken, or to believe with all their heart when peace and complete confidence in God's love enter within me. I do not speak of correspondence, but of the visitors who come to my rose chamber with the single aim of seeking relief. And you, dear friend, who know me thoroughly—how simple I am, how full of defects, how little sure of myself, how worldly I will say!—you can understand how overwhelmed I am, and how I could desire with all my heart to become again a little hidden cricket as before. But such is not the will of God. I can say that God has directed my life into a very well-defined fate—my actual state—and this with such guidance, with a delicacy so exquisite, bringing, little by little, each suffering without sharp break until I was finally nailed to my bed to be an instrument in the hands of God. So I march in front, although I would prefer to pass unnoticed. I wish to be valiant and to accept these responsibilities which seem, in truth, heavy for my moral and physical forces; and since my influence here on earth is to be that of faith manifesting itself in sickness, I accept it with gratitude and thank God, begging Him to support me in this path."

(To be Continued.)

THE DISCIPLES' RELATION TO EACH OTHER.*

Rev. Charles Brown.

I am going to speak to you this morning on the relation of the disciples of Jesus Christ to each other. And I begin by saying that I question whether all of us have noticed the extreme emphasis which the New Testament lays upon this matter. God has far more concern with our relation to one another than we sometimes think. And at the outset we may lay it down as an irrefragable law that we can never be right with God while we are wrong with men, *never:* "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

With regard, then, to the relation of the disciples of Christ to each other, I begin at the circumference with the teachings of the apostles, and I work my way to the center, the teachings of our Lord. I start with Saint John, and nothing can be stronger than this: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I turn to Peter and I find this: "Above all things have fervent love among yourselves." I could easily spend a half hour talking about Paul's teachings concerning love. Paul is not merely the apostle of faith; he is the apostle of love as well. Read his immortal song in the First Epistle to the Corinthians. We may have all knowledge and all faith, so that we could remove mountains, we may bestow all our goods to feed the poor, we may give our body to be burned, but, if we have not love we are as empty as "sounding brass or a clanging cymbal." And you know his figure of the body: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ"; "diversities of gifts, but the same Spirit." Unity in diversity—that is preëminently the teaching of Paul.

I turn next to the teachings of our Lord given the day before His crucifixion, and described for us with such minuteness in the Gospel according to John. Jesus is about to leave His disciples, and He will only wish to say things that are vitally important and that will linger in their memory. You know what He says about the Vine and the branches, about the coming of the Comforter, about the house of many mansions; but you also know that there runs through all His sayings, like the theme to an oratorio, this, "That ye love one another. . . . . By this shall all men know that ye are my disciples,"—"by *this,*" mark you, not by ordinances, not by creeds, not by preaching, not by profession—"by *this* shall all men know that ye are my disciples, if ye have love one to another." "A new commandment I give unto you, That ye love one another"; and the measure: "as I have loved you." You know what that measure is: it is sacrificial. "This is my commandment"—not my suggestion, "my *commandment,*" the thing you must do—"That ye love one another." And then our Lord kneels down and prays with them, and not once, but four times over in His prayer is the petition, "that they may be one": "That they may be one, as we are"; "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," "That they may be one, even as we are one"; "I in them, and thou in me, that they may be made perfect in one."

There is the great ideal of Jesus Christ concerning His Church. There is His great faith for humanity. I say His *great* faith, because it is amazing that such a thing could be. I question if you could find eleven men anywhere who differed more among themselves than the apostles of Jesus. You have almost every type there: the mystical type and the practical type, in Matthew a man who thought it no shame to take office under the Roman Government, and in Simon the Cananæan a man who would have laid down his life to regain the integrity of the Jewish Empire. And beyond these there were the Jew and the Samaritan who had no dealings with one another, and the Jew and the Pagan who lived side by side in mutual scorn. And

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Christ's prayer was that they all might be one. And it came to pass. The miracle was wrought. The most divergent, the most antagonistic elements of human nature were blended, fused, at the Cross of Calvary. Paul says there is now "neither Jew nor Greek"; Christ has "broken down the middle wall of partition" between Jew and Gentile; and they both have "access by one Spirit unto the Father."

And now I venture to say that for generations the Church lost the emphasis which the New Testament puts on this matter. If you think it did not, read Church history—most fascinating and most pathetic reading. See if the Roman Catholic loved the Protestant. Ask John Knox if the Protestant loved the Roman Catholic. Ask whether the Calvinist loved the Arminian. Ask John Wesley's Journal what he thought of my ecclesiastical ancestors. He knows better now, but he said some very hard things in his lifetime about the Baptists. Why, in the annals of the Fifth Avenue Presbyterian Church I read a Methodist hymn that used to be sung:

> "When I was blind and could not see,
> The Calvinists deceivèd me."

You have no Established Church in the United States. Thank God for that. The further the Church gets away from the patronage of the State the better. In our country we have an Established Church, and some of you could hardly imagine the light in which the State churchmen regarded the free churchmen in former times. We are getting better now; the Spirit of God is moving amongst us. But here is a story told about Dr. Samuel Johnson, the great lexicographer. He visited a friend one moist spring afternoon, and found him in his garden engaged in the congenial occupation of picking up snails. As he was too tender-hearted to kill them he was throwing them over the fence into his neighbor's garden. Doctor Johnson remonstrated with him, and his friend replied, "But my neighbor is a Dissenter." "Then, sir," said the Doctor, "you can throw away." That was the way of looking at matters in those days, and though we have improved upon it we are still apt to make the mistake of regarding some particular church as *the* Church of Jesus Christ, and failing to see that His Church is the company of faithful souls all the world over.

A clergyman of the Established Church of England said to me one day, "There is no reason why you Baptists should not belong to the Church." I replied that I *did* belong to the Church. I am not going to forfeit my churchmanship. "But," he said, "you must admit that Episcopacy is found in the New Testament." I admitted it at once. "But," I said, "Presbyterianism is there also." There is, in fact, almost everything in the New Testament. I am certain, however, that the bishop and the presbyter are the same person in the New Testament. If you do not think so, read in the Revised Version the twentieth chapter of the Acts of the Apostles. You will see there how the presbyters from the church of Ephesus came to meet Paul at Miletus, and you will get an honest translation of Saint Paul's speech: "Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you bishops." Both Episcopalian and Presbyterian are in the New Testament, and they are one. The bishops of the New Testament are not diocesan and monarchical, but pastoral, and *my* deep conviction is that they are, every one of them, Baptist deacons or Baptist ministers! Well, you cannot disprove that statement, even if I cannot prove it.

Now mark this, and you see the difference between my position and that clergyman's, and you see also where we are exactly alike. We both desire union, but he wants union by absorption. He desires to absorb me. I do not want organic absorption. I want spiritual union. I do not think unity by absorption is possible, nor, in my judgment, is it desirable. God meant us to differ. I do not bewail denominationalism. What I do bewail is sectarian bitterness. We are all regiments in the one great army, and the King's colors are over all. No, the unity we are to look for and pray for and work for is a spiritual unity. I do not think it is going to be a theological unity, and I am certain it is not an ecclesiastical unity. I am perfectly sure you can never make a member of the Salvation Army into a Presbyterian. He was not made that way. If a man wants a bishop, then, in the name of bondage, let him have one; he was made for a bishop.

I am not; I must have my freedom, and I am perfectly certain you Episcopalians will never absorb us Baptists, and I am equally certain we Baptists will never absorb the Presbyterians.

You know how it used to be in the old time. We had serious doubts about one another, and each of us had our separate patch. There was the Presbyterian patch, and the Episcopal patch, and the Congregational patch, and the Baptist patch, and the Methodist patch; and around each one of them there was a great wall, and, so Doctor Maclaren used to say, broken glass on the top of the wall. Each little patch thought itself the Church of Jesus Christ, and the people gathered inside used to sing,

"We are a garden walled around,
Chosen and made peculiar ground."

(I always thought there was a little conceit about it.)

"A little spot (the smaller the better!)
ordained by grace
Out of the world's wide wilderness.
Like trees of myrrh and spice we stand
Planted by God the Father's hand,
And all the springs in Zion flow
To make the young plantation grow."

We are most disrespectful with our fathers' hymn, but they sang it with great fervor and they believed it. And up to a point they were right. The Church is a garden of the Lord, and an exclusive garden. What they failed to see, and what I hope we have come to discover to-day, is that each patch is a part of the garden of the Lord. I look into the Presbyterian patch. I see the gifted men working in it and I see that they are my brethren in Christ, and I claim their scholarship and their order as a part of my inheritance, as I admire and claim the Methodist fervor. We are appropriating many of the things of each other now. And we ought to declare in a place like Northfield, or wherever God's people are gathered together, that Christian unity is to be insisted upon. We ought to declare there shall be a league of everlasting peace between the churches of Jesus Christ, that we will not waste our strength any more in fighting one another. It is deplorable in my own country. I started my ministry in a small village of about one thousand inhabitants. There were seven ways to heaven—or seven ways blocking the way to heaven—in that village, simply because the people could not agree. I insist that unity is an absolute necessity for the progress of the Kingdom of God and for the free working of the Spirit of God among us. I do not believe the Church will win her victories until her divisions are healed and her bitter fountain of prejudice and bigotry and distrust is sweetened.

But now I want to say this: you cannot have unity on a grand scale unless you have it on the smaller, and I urge you who are here to seek after this love of the brethren in your own churches. It is much easier sometimes to love people in somebody's else church than in your own. You are close to the people in your own church while the others are far away, and "distance lends enchantment to the view." Every minister knows that it is much harder to love a popular preacher who is next door to him than one who is—say across the water. I can love a preacher here in America all right. He does not touch me. Early in my ministry in London, Dr. Campbell Morgan was my neighbor. He is now about eleven miles away from me, and I love him much better now than I did when he was close by. On Monday morning I would meet a man with a shining face and he would tell me what a treat he had had yesterday in hearing Doctor Morgan, and it was difficult under those circumstances to have a heart full of love. It is the same thing with your love of the brethren. It is not worth anything unless it is practiced on the man next to you. It is useless for me to go about prating on brotherly love if I have quarreled with my own deacons and have a bitter spirit towards them. I distrust the philanthropy of any man who allows his own brother to starve. I do not care much for that affection which permits a man to love everybody's church and Sunday school except his own. You must practice brotherly love on the person next to you, and especially when he differs from you. You see what it means: people who differ are to love one another. The broad brother is to love the narrow brother, for the broad brother is a great deal narrower than he realizes. If he does not think so, you

venture to disagree with him and you will see. I do not know but that it is harder for the narrow brother to live with the broad brother than for the broad brother to live with the narrow brother, but he has to do it.

The true analogue of the Christian Church, you know, is the family. In the family you do not choose your own brothers and sisters. They are chosen for you and you have to make the best of them. You who have children of your own know that you have a variety. You will never get your children to like the same things, whether it is music or literature or porridge for breakfast. Here are two boys. One of them is very fond of reading. He will forget time and place and everything as he reads. His brother will not touch a book from one year's end to another if he can help it; but you let anybody insult their father or mother and they are solid directly. You see my point? You will not agree about *things,* but you will agree about *persons.* Take Martha and Mary, and Paul and Peter. There was a whole world of difference between them, but their point of contact was in their love for Jesus Christ. As long as you strike a note of allegiance to Christ and crown Him Lord of all, you are always striking the note of unity. Elevate anything else to the same level with Jesus Christ—be it creed, or ordinance, or Church polity, or anything—you are striking the divisive note always. It is when you are *in Him* that you agree.

When I joined the Church two deacons with conviction written on every line of their beetling brows waited upon me and asked every conceivable question, many of them irrelevant. I remember one question was how I knew that I was saved. I said that I now loved things that I did not once love, and they thought that was a good answer. But I might have gone on to say that I loved the people and the society that I did not once care for. If you love your brethren, you have passed from death into life, says Saint John, and without love there is no life.

My Christian brethren, there will never be, I believe, a revival of spiritual religion in the Church until we Christian people care more for one another than we now do. Our ideals of Christian brotherhood are too low. The bonds that bind us together in Christian fellowship in London are often far looser than the bonds of a trades union. I am perfectly sure that our bickerings and strivings are thwarting the workings of the Spirit. Do you read Bunyan's "Pilgrim's Progress" here in America? I was brought up on it. In the second part of that wonderful book the pilgrims are in the Interpreter's House, and they have gone into the bathroom that the stains of their travel may be washed off, and John Bunyan writes in his margin, "The Bath of Sanctification." When they come out in white and glistering raiment they immediately fall to admiring one another. Mercy thinks she has never seen so comely a person as Christiana, and Christiana thinks she never saw such a lovely maiden as Mercy, and the meaning is that when we are sanctified by the Spirit each esteems the other better than himself.

I do not know whether you believe in the doctrine of imputed righteousness, but you well might, for every one of you had a mother who practiced it on you. She saw qualities in you that were not there, and her belief in them helped to bring them. You ministers know about an experience that is sometimes yours. A young man comes to see you, to have an interview with you, and when the door is shut he produces a photograph and asks you what you think of the face. You dare not say it is not beautiful—you *dare* not, for his affection has endowed the face with a beauty that often is not there. Now apply this to our Christian intercourse. If I love my Christian brother, I shall see all that is good in him, all that is beautiful; and there is something good and beautiful in all of us.

And now I come to my last point, and I want to emphasize it, because it belongs to us who are here to-day. Here is our Lord's reason for this solicitude concerning His disciples and for His prayer that the world may believe: "that the world may know, that the world may believe that thou hast sent me." Brethren, the world does not believe, the world does not know, and some portion of the blame is to be laid to the quarrelings and divisions among Christian people. Myself, I believe that organized religion is passing through an exceedingly critical time, and I believe in and advocate

with all my heart the evangelization of Christian unity. It was not great preaching in the early Christian Church at Jerusalem that drew with magnetic attractiveness the weary, restless, sad, distressed people of the city within its borders. It was simply the solidarity of the Church: "not one of them said that aught of the things which he possessed was his own; but they had all things common." It was the magnetism of brotherly love that drew people into the Church and to Christ. And later on it was not the intellectual power of Tertullian that impressed the pagan world. To them the great miracle was that people naturally antagonistic had been welded into a brotherhood, and they said, "See how these Christians love one another." And I am persuaded, my friends, that we would make a tremendous impression upon the world if we would live to serve one another in sacrificial love.

Where may you begin? You may begin with some person against whom you have a quarrel, some person whom you have refused to forgive, to whom you have refused to apologize. You are robbing your own life of some great and rich blessing of God, if you will not forgive "one another even as God for Christ's sake hath forgiven you." I have known such a thing as deacons of the same church refusing to speak to one another, and members of the same church to cut one another in the street. There is no possibility of spiritual blessing unless we are willing to forgive and to ask forgiveness. It is on almost every page of the New Testament. May God baptize His Church to-day with the spirit of brotherly love and of Christian unity, and make this love a channel for the mighty power of His Spirit to work on the world outside and to bring it to His feet!

THE DECAYING SENSE OF SIN.*

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They were not afraid, ... neither the king, nor any of his servants that heard all these words. Jer. xxxvi. 24.

A very few words will serve to recall to your minds one of the most vivid pictures in Old Testament history. The vicious and foolish young king, Jehoiakim, ordered Jehudi to read the scroll of prophecy which Baruch had written down at Jeremiah's dictation. The king and his courtiers are sitting round a burning brazier in the winter palace. He listens impatiently to three or four columns of the terrible indictment, and then, snatching the scroll out of the reader's hand, deliberately cuts it up with a penknife and throws the fragments into the fire. "And they were not afraid, ... neither the king nor any of his servants that heard these words."

No, my brethren, neither were we afraid when we sang that solemn hymn just now:

Great God, what do I see and hear!
The end of things created!
The Judge of all men doth appear,
On clouds of glory seated:
The trumpet sounds; the graves restore
The dead which they contained before;
Prepare, my soul, to meet Him.

The modern churchgoer is not afraid when he listens to warnings of God's judgments. There never was a time when the fear of God played so small a part in men's and women's real religion as it does to-day. I am not criticising at present; I am only stating a fact which seems to me certain: we are not afraid as early generations of Christians were afraid. A contemporary psychologist, the late Professor James, of America, says with complacency that, in civilized life at least, it has become possible for large numbers of persons to pass from the cradle to the grave without having a single fit of genuine fear. Another American psychologist, who has con-

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ducted an extensive inquiry by means of a printed set of questions, circulated mainly among what we should call Protestant Dissenters in the United States, recalls that only 14 per cent of those who replied to his questions mentioned fear as a motive force in their religion. In our own church I believe the proportion would be smaller still.

I do not wish to speak just now about future punishment, but about sin and repentance; and I have begun in this way because the decay of fear as an element in vital religion is one of the most significant features of our time. The change that I speak of is mainly a matter of the last fifty years, and the extent of it can only be realized by those who have compared the representative preaching of our generation with the sermons of Anglican divines, down to and including the Tractarian movement of the first two decades of Queen Victoria's reign. The disappearance of threat from the pulpit is a very remarkable phenomenon, however we may account for it, and whether we may approve of it or not. Take up any book of sermons by a celebrated preacher who is thoroughly in touch with our generation, and you will see that the fear of judgment is scarcely ever appealed to.

It would be a mistake to look for any simple explanation of this change. In so far as it means that we no longer dread injustice or savage cruelty at the hands of our Maker, it is wholly a change for the better. If even we have ceased to torture our criminals, we cannot suppose that God is less human or less civilized. But do not let us flatter ourselves by saying or supposing that we have gained the "perfect love" which "casteth out fear." The plain fact is that we are not afraid of punishment, because we do not think we deserve it. What has decayed among us strangely and rapidly is the sense of sin.

Perhaps I cannot illustrate this better than by quoting to you a sentence from Ernest Renan, a brilliant French writer, who, though destitute of moral seriousness, thought he could write a biography of Jesus Christ and a history of the early Church. He is having a little passage round with Amiel, a philosopher and critic, whose profoundly interesting "Journal" some of you may have read. "He speaks," says Renan, contemptuously, "of sin, of salvation, of redemption, as if these things were realities, and he asks me, 'What does Monsieur Renan make of sin?' Well, I suppose that I suppress it." Is not that just what many of us are doing? Of course, we call ourselves "miserable sinners" in church, but is it not our real belief that sin is moral imperfection in process of being worked out, the ape and tiger in us not yet eliminated? Do we not sometimes delude ourselves with the notion that everything, ourselves included, is visibly progressing towards perfection? I have heard people talk as if they believed that to be the teaching of modern science, though, of course, real science holds out no hope of the kind. We have still the sense of imperfection, of shortcoming, but I think we have lost the sense of sin.

Now what is sin? First, it is *separation from God*—not total separation, for that is eternal death, but alienation from God. It is that which puts us in a state of spiritual banishment from which we need to be brought home and reconciled to God.

Secondly, sin is *disease*. It is not merely weakness or immaturity, but disease. Our nature, which ought to be in perfect correspondence with God, reflecting His glory like a mirror, as St. Paul says, is diseased, defiled and debased. Its harmony with its source is gone. Can we look at or hear about bodily disease and not see its parallel in the case of the soul? The loathsomeness of the leper, the helplessness of the palsied, the darkness of the blind, all have their analogue in the diseases of the soul. The secret internal disease, more deadly because long unsuspected—alas, we have met with something like it in the spiritual life. That lingering, incurable disease is like a bad habit which gradually and insidiously slays a man. Yes, sin is disease, not weakness. We need the Physician, perhaps the Surgeon. "Heal my soul; for I have sinned against thee."

Thirdly, sin is *transgression of the law*. The law which we transgress when we do wrong is no arbitrary enactment, but it is the eternal law of right. God did not create it; it is as eternal as Himself, it is part of Himself. The moral law is the revelation of God's own nature. It is not right because we are told to do it, but we

are told to do it because it is right. "The righteous Lord loveth righteousness, but the ungodly and him that delighteth in wickedness doth his soul abhor." From this point of view sin is a positive thing. It is the choice of the worse in that view of a possible better. It is the breach of a rule to which we are bound and able to conform.

Fourthly, sin is *a state of bondage.* It was Rousseau who said: "Man is born to be free, and is everywhere in chains." He spoke of political conditions, but the words have a deeper truth in the moral sphere. We were born to be free, but we are in chains—"tied and bound by the chains of our sins." We are fond of boasting that "Britons never shall be slaves," and that every slave is free when he sets foot on our soil. I wish it were so. Everywhere about us we see the slaves of drunkenness, the slaves of lust, the slaves of sloth, the slaves of gold. And is not the perpetual hunting for amusement, the homage to fashion, itself a loss of freedom? In one form or another how many of us are slaves to ourselves! It has been said, "He who is his own master is master of a king, but he who is his own slave is the slave of a slave." Would to God we were our own masters! It is not an easy thing to be. It certainly does not come from doing what we like—that is only the way to the most despicable kind of servitude. The slave of a contemptible master can hardly keep his self-respect. There is only one way to perfect freedom, and that is by the service of God.

My friends, I ask you whether your own hearts do not tell you that sin is all these things: separation from God, a disease, a transgression of the law, and a state of bondage?

Putting aside all ambitious attempts to solve the problem of evil—which may be solved about the same time that mathematicians succeed in squaring the circle and discovering the secret of perpetual motion—and confining ourselves to the humble field of personal experience, is sin within your experience merely imperfection, or is it something much more positive, much more malignant? Are we only not yet in perfect union with God, or is there a solid obstacle which separates us from Him and hides His face from us? Are we only not yet arrived at our full strength, or is there a disease in our nature which threatens our life? Are we only not yet in perfect harmony with our environment, or are we transgressors, rebels even, against laws which we know and understand? Are we only not yet perfectly self-determining agents, or are we bowed down under a humiliating yoke? These are plain questions for us to think over and to answer for ourselves.

I have no doubt what your answer will be. We are not what we should like to be, and we are not what we ought to be and might be. Our sins have separated between us and our God. We are feeble and sore stricken. There is no whole part in our body. In many things we offend. The good we would, we do not, and the evil that we would not, that we do. There are four tests for the four aspects of sin which I have mentioned; they are all true; we have found and known them to be true.

I will urge one further consideration. Jesus Christ, when He was on earth, drew a sharp distinction between sin and imperfection. He treated them very differently. He encountered imperfection in His own disciples, who showed, indeed, an amazing obtuseness in misunderstanding the plain drift of His teaching; but He was very tolerant of imperfection. Even what was a singularly inopportune comment on the warning against riches was most gently answered. Simon is called by Jesus Christ already "Peter," "the rock-man," although his character at that time seemed like anything rather than a rock. Yes, our Master was, and is, very tolerant of imperfection. He judged, and judges, everything and everybody by their tendency, not by their present condition.

But sin is another matter. Sin is on the wrong line. It is not good in the making, but good in the unmaking, good in the marring. Its natural end is ruin and death, not health and life. Our Lord is very stern with sin as long as it is satisfied with itself. He never treats it as imperfection. "If . . . . the light that is in thee be darkness, how great is that darkness!"

"They were not afraid, ... neither the king, nor any of his servants." My brethren, I am sure we ought to be afraid,

more afraid than we are, about sin and judgment. "Woe to them that are at ease in Zion!" says the prophet. We are too much "at ease in Zion." We do not work out our "own salvation with fear and trembling." It is not fear of punishment that I wish to inculcate, but fear of sin, fear of being separated from God, fear of being spiritually diseased, fear of being rebels against the Lord, against our Creator, fear of being the slaves of our own lower selves.

Cannot we try to deepen our sense of sin? It would be something if we could bring ourselves to say the fifty-first Psalm from our hearts, perhaps every day: "Have mercy upon me, O God, after thy great goodness." It is because God is perfect love that He is so severe. It would not be the act of a loving Father to let us off, as the schoolboys say. That is the kind of forgiveness that may satisfy the rebel, but it is not what we desire for ourselves. "There is forgiveness with thee," says the Psalmist, "that thou mayest be feared." Nor must we forget those very grave words of our Lord: "Be not afraid of them that kill the body. But . . . . fear him"—that is, God—"which . . . . hath power to cast into hell; yea, I say unto you, fear him." Therefore we do right to pray: "In the hour of death, and in the day of the judgment, good Lord, deliver us."

DEWDROPS IN ARID LIVES.

"Are you Mrs. Tompkins, the 'Coney Island Lady,' as we children used to call her?"

The question was asked by a young woman, neat in appearance and gentle in manner. She had been sitting at the restaurant table for some time debating whether to venture the question to the person who sat opposite to her. An affirmative answer brought a smile and another question, asked with more assurance and more enthusiasm than the first.

"Don't you remember me? I shall never forget you and the good time my mother and we children had at Coney Island on the 'ocean parties.' My mother has often said to my little girl that she could thank your Association for her mama. I was a very delicate child, and when you came to our tenement home one terribly hot day, my mother has told me since that she had about given up hope of my living through the summer. After all of us had been on two 'ocean parties' with you, I began to grow strong, and that winter I was better than I had ever been. Mother has often said those trips to the ocean saved my life and were like dewdrops in her arid life.

"I have often wondered how many other little children are as indebted to your Association as is mine for their mother's health and love and care. What a wonderful work it is! Do the people who support your work appreciate as much what they are really doing for those suffering, as do those who are benefited by their help?"

It was a staggering question, even for one who had been doing fresh air work for twenty-nine years. Coming from the lips of one who had at one time been a beneficiary, it was all the more remarkable.

Like many of our greatest philanthropic movements, the fresh air work of the New York Association for Improving the Condition of the Poor

got its impetus from the suffering of one family whose plight had been called to the attention of its Relief Department. A careful inquiry revealed that social conditions of a lamentable nature existed among the tenement house population of New York. It was found that the tendency of this social degradation was to break up and desecrate the relations of human life. The overcrowding and environment were alike revolting. Families of ten occupied but two rooms. Often one room was the home of a family of six.

What could be expected of the children of these unfortunate poor? From whence could come the brightness, the proper guidance, the object lesson for right living? They were tutored by the street. They lived in a melancholy environment and were destined to grow up without any chance. Confronted by these conditions the A. I. C. P. Board of Managers deliberated. The organization in 1896 of "ocean parties" was the result.

The experiment was unique in the history of social work in this country. Parties of one hundred mothers and children were taken once a week to Rockaway or Coney Island, and for those who could not leave the city during the day excursion tickets for a ride during the evening were furnished. These "basket parties" during the first year were not a success. After the second year the parties were taken to Coney Island by way of the Bay Ridge boat. Lunch was served in a public pavilion and during the meal the guests were entertained with a Punch and Judy show. Bathing suits were rented for those who wished to enjoy bathing. These parties were in charge of Mrs. Esther Tompkins and Mrs. Essie Clark. When not in charge of a party at the beach, they were in the tenement districts selecting the families for the next outing. As visitor, transportation agent, guide, purchasing agent and general entertainer, these two "Coney Island Ladies," as they were known to the tenement mother and child, were as busy as any two bees in the New York hive—and the metropolis even in those days was the busiest spot on Uncle Sam's map.

But meager as these accommodations were and primitive as were the relief facilities, we read in the Association's reports that "the resulting benefits derived by the excursionists were very marked. Mothers and sickly children who seemed hardly to have sufficient strength to reach the station before starting came back invigorated, with elastic step and healthy appearance."

Steadily the number of beneficiaries increased each year, and as steadily the public responded to the Association's request for support. In a remarkably brief time New York learned that the two greatest blessings

that can be bestowed in summer upon humanity are pure air and wholesome food. The lesson was well learned.

The "People's Seaside Home" was established in 1898. This consisted of two convenient houses which had been leased by the Association. The Home was then described as "remote from all baneful influences, and surrounded by nature in some of her loveliest aspects." Unknown then was the fear that within less than twenty-five years commercialism would be vying with charity for this breathing spot by the ocean. Later history shows that what was then thought to be the perfection of fresh air agencies was only the foundation of an activity so far-reaching in its effect on suffering, helpless humanity that the succor it held out to the sick, the needy and those just tired out by life's struggles was always inadequate to meet the needs. Desires are always discounted by investigations in A. I. C. P. work. If they were not, pauperism would be fostered and increased.

The next advance step was the establishment of the "stay parties." These consisted of sick mothers and babies who were kept at the Home, which had then been enlarged by renting another cottage, as long as their physical condition demanded. The large ferries were also utilized for those who could not go away for a whole day. By 1896 the charity had grown to such proportions that so many people as are contained within a good-sized city were receiving the benefits of a day's respite from heat and the sordid wretchedness of the tenements. And the annual expense was much less than that often spent on a holiday yacht for a season.

Existing limitations and handicaps were recognized. The ever increasing need of the tenement population, due to the growing congestion on the one hand, and the continually enlarging demand for relief caused by a greater public knowledge of the benefits of fresh air work on the other, were heeded. The Association perfected and carried out, two years later, plans for a commodious fresh air Home to replace the one that the demands had outgrown. It consisted of 350 feet of beach, three large buildings and a pavilion, fully equipped with bath houses, bathing suits and what were then modern facilities. Immediately the number of guests increased and that year thirty-nine day parties and a fortnightly outing for convalescent mothers and children were organized.

Beginning in 1900 special attention was given to the quality of the work done. A persistent and systematic effort was made to develop to the highest standard the physical, recreational and educational aspects of the work. A spacious pavilion to replace the one that had already been outgrown was erected, the administrative work was reorganized for greater economy and efficiency, the guests were selected with special care, classes were started to teach the mothers domestic duties and the care of themselves and their children, and the length of stay was increased from ten to thirteen days.

Some may say that thirteen days is a very short period of life. Spent by those who are usually surrounded by comfort it is. To a tenement mother or child thirteen days at the seashore, with plenty of wholesome food, pure air and sunshine, a clean and comfortable bed to be shared with no one, songs and play on the beach and in the rooms and pavilion, expeditions for the

study of shells, crabs and fish, bathing in the surf, lessons in the care of babies, dietary and household duties—thirteen days full of such things are memorable for many a year to those whose home life is filled with despair, penury and squalor.

They come pale, thin and weak from the scorching tenements after a winter of hardships and privations, as plants that have been kept until spring in a dark cellar, deprived of pure air and sunlight. They go back robust, rosy and animated, better fitted to struggle for those higher ideals, a glimpse, at least, of which they have had at Sea Breeze.

By 1905 the Association had five special Fresh Air Visitors in the tenement districts from morning until night every week day, selecting those who were most in need of fresh air outings. It is almost impossible for the inexperienced to realize the importance of the Visitors' work. In one season they rejected, after investigation, no less than 6000 applicants. These persons either were able to pay for the benefits they sought, or their physical needs were not as serious as were those of thousands of others. But the Visitors were not alone investigators. When necessary, they became teachers. In homes where there was sickness they left advice about the care of the patient, in others an object lesson in cleanliness was given, and in still another words of wisdom about the care of children, the proper way to cook food and what to eat were poured into the ears of ignorant or indifferent tenement mothers. Wherever they went they endeavored to improve the social conditions either by word, work or deed. That same year the Association began to take the day parties from Brooklyn to Sea Breeze in special trolley cars, after they had crossed on the Thirty-ninth Street ferry from the Battery. The same transportation plan is used to-day.

By 1907 the "stay parties" had increased in seventeen years from nothing to 4404, and the day parties from 21,446 to 23,253. Socially it is more profitable to give thirteen days of rest, care and education to one mother than a one-day holiday to thirteen mothers. This accounts for the much larger increase in stay party guests. The plan of the Association to do a more intensive work, thus producing better and more lasting results, had gradually been put into effect.

During the last five years special attention has been given to the development of the educational phases of the work. Instruction has been given not only in hospital care, but also in the preparation of food, the bathing and dressing of babies and the necessity for an abundance of sunlight and fresh air. Evening talks by physicians twice a week were started in 1907 and the following year these were illustrated with stereopticon views. Three years later a diet kitchen was equipped and lectures on dietary were given.

A few years ago, when there were few cottages between Sea Breeze and Sea Gate, children rambled over the sandy hills bringing back armfuls of roses and daisies. Now the beach is lined with small cottages and tent colonies, which crowd on the Home from the west. The beach, besides being gradually worn away by the ocean, is used by an ever growing public. These changed conditions are detrimental to the work the Association wants and is trying to improve. The crowding is disquieting to the convalescent mothers and children. Then, too, the increased population has brought numerous peddlers. Despite the persuasion of nurses, unwholesome sweets, unripe bananas and *quasi* lemonade have been purchased from these venders. Commercialism is rapidly usurping the rights and privileges of the sick poor.

Since the organization of the "ocean parties" in 1890, 422,429 mothers and children have been benefited by day outings. Since 1896, when the People's Seaside Home was established, outings lasting from one to five weeks have been given to 44,454 convalescent persons.

But, as one of the Association's reports says, you cannot measure good by figures. It is only personal contact that can estimate correctly the benefits received during these twenty-nine years of fresh air work. These numbers of guests, this large contribution, do not tell you that Tommy's pallid cheeks were plump and rosy when he returned to his worried and toiling mother; that a "little mother" grew strong and healthy and returned home equipped to take the place of the departed mother; they do not tell you that the convalescent widow

after two care-free and restful weeks was again able to resume the support of her children, or that the weary mother who toiled at wash tub or needle, in factory or office building, reveled in the freedom and enjoyment of sunshine, cooling breezes and wholesome food; they do not indicate the despair that has been expelled, the anxiety that has been removed.

Do those who support the work appreciate its benefits?

The twenty-nine years of work they have made possible is the answer.

Do those who are benefited appreciate what has been done for them?

Think of two—a thankful daughter and a grateful mother. Nothing brings benefactors and those in need of or receiving their help closer together than the common enjoyment of God's free gift of pure air and sunshine.

Receipts.

Ramabai's Work Among India's Child Widows (Pandita):

June 19, 6306		$ 1 00

Record of Christian Work (Free Distribution):

June 3, 6299	$ 1 00	
June 3, 6300	5 00	
June 8, 6301	1 00	
June 10, 6302	1 00	
June 12, 6303	1 00	
June 18, 6305	1 10	
June 23, 6307	1 00	
		$ 11 10

Religious Literature in Prisons (Free Distribution):

June 13, 6304		$ 14 68

Personalia.

Prebendary Webb-Peploe, who in years past was one of the most inspiring speakers at Northfield, has recently celebrated his jubilee in the ministry. For thirty-seven years he has been vicar of one church, St. Paul's, Onslow Square, London. At the age of seventy-six Mr. Webb-Peploe is the embodiment of physical and mental vigor.

Mr. Dan Crawford, the author of "Thinking Black," plans to spend some months in America, returning to his field of labor by the way of Australia. During his stay in America he hopes to visit some of the largest centers and speak at several conferences. Arrangements for his itinerary are being made by W. R. Moody, East Northfield, Mass.

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Our Book Table.

Baptists and Their Doctrines. By B. H. Carroll, D. D. F. H. Revell Co., New York. Cloth. 208 pages. $1 net.

Able as this author is as a preacher of evangelical fervor and power, he is at his best as a theologian. His theology is derived wholly from the Bible as he understands it and not from any extraneous sources. He supports, of course, the ideas peculiar to Baptists in regard to the Church and its rite of initiation, but he does it with a *suaviter in modo* that greatly enhances his *fortiter in re*. His work in handling such great themes as "The Resurrection" and "The Judgment" reveals a thorough grasp of his subject and his ability to make plain the deep things of God. Doctor Carroll has a judicial cast of mind combined with a sympathetic faith in the old truths that makes his interpretation of them particularly refreshing in these days of sublimating tendencies in the field of theological thought. Thoroughness of treatment and clearness of expression are the distinctive features of these discussions.—*G. D.*

Education of the Women of India (The). By Minna G. Cowan, M. A. F. H. Revell Co., New York. Illustrated. Cloth. 256 pages. $1.25 net.

In this volume the intellectual life of Indian

women is shown descending from the heights of privilege which it enjoyed under the old Vedic philosophy down into the dark and wide valley of enforced ignorance and darkness, and now on the long ascent to heights of culture, freedom and privilege under the Christian impulse. The author gives full credit to all agencies other than Christian which are engaged in this uplifting work.—*F. L. D.*

English Hymns: Their Authors and History. By Rev. Samuel W. Duffield. Funk & Wagnalls Co., New York. Cloth. 683 pages. $3.00.

It makes a lot of difference when we know the preacher to whose sermon we listen. And so surely with songs as well as sermons. *This* Doctor Duffield has done for us in this volume. Many a sermon will be found here, and many a "song service" will be enriched from the accurate and helpful descriptions of practically all our best hymns, ancient and modern. The book shows hard work, and work that was worth the while, as its appreciative readers will bear witness.—*H. P.*

Evangelistic Sermons. By B. H. Carroll, D. D. F. H. Revell Co., New York. Cloth. 223 pages. $1 net.

Competent and unbiased critics have stated that for nearly a half century this author has been a pulpit leader in the Southern Baptist world. The reason for this—in part, at least—may be found in this volume. Doctor Carroll's Evangel is the old but ever new Gospel of the living Christ. His forceful, direct, unvarnished and sometimes naïve presentation of it rings true every time to the only standard of "the faith once delivered to the saints"—God's inspired Word. Freshness, pith and point mark his style. Profound learning is everywhere in evidence, while the power of penetration which he gives to his ideas is never sacrificed for the sake of mere polish. The mark of the axeman as he scores his timbers for the Temple of Truth are left on the beams. The author is a master of assemblies and these examples of his pulpit work illustrate anew how the doctrines of sin and grace, of reconciliation and redemption, of love and self-sacrifice manifesting themselves in Deity stooping to man's estate and taking into His own heart the consequences of guilt and transgression in order to lift him up to Himself, equip the mind anew with themes for its highest inspiration and give to the tongue a noble eloquence.—*G. D.*

How to Prepare Sermons and Gospel Addresses. By William Evans, D. D. Bible Institute Colportage Association, Chicago. Cloth. 178 pages. $1 net.

Dr. Charles Alexander, the noted Princeton professor, once said that the way to teach young men to preach is the same as you do young puppies to swim, "pitch them in." While he has emphasized the fact that the cure of souls is an art, Professor Evans proceeds upon the sound assumption that it is also a science, and his book reveals how much may be done to inculcate this noblest of all arts by precept. He sets forth both the theory and technique of homiletics in a simple, clear, practical and, at the same time, comprehensive though brief manner. The great merit of this treatise, besides the examples which the author gives of the application of his principles, is the vast importance that he places upon the personal equation in the Gospel ministry, the indispensable necessity of having a thoroughly consecrated, spiritually cultivated personality. The first thing of moment in the preacher is "Be true" and the second thing of equal moment is "Be true to yourself." We know of nothing more practically helpful to-day in the field of homiletics. Theological students especially will find it of eminent usefulness.—*G. D.*

Jesus the Christ: Historical or Mythical? By Thomas James Thorburn, D. D., LL. D. Chas. Scribner's Sons, New York. Cloth. 311 pages. $2.50 net.

Idealism of the Hegelian type has very largely directed the method and supplied the content for the rationalistic treatment of the New Testament in very recent times. Under its influence Professor Drewes, following in the wake of J. M. Robertson and others of the same coterie of mythologists, out-Herods Johann Strauss and his school, just as Hegel out-Herods Plato in the application of idealism as the sufficient explanation of all cosmic phenomena.

For while Strauss and his disciples admit a historical nucleus, a human Jesus about Whom had gathered, as they allege, many a myth and legend, Professor Drewes denies absolutely the existence of any such historic personage whatsoever. The Jesus of the Gospels and Epistles is the personified precipitate of mythical ideas and beliefs that had long been prevalent in Egypt, in Asia Minor and in Babylonia. This personification took its final form in the mind of the Apostle Paul, and he is really the founder of the Jesus cult, as the world has known it since his day. The main sources from which such ideas were poured into the mould of Paul's mind are three: the worship by the ancient Hebrews of a sun god called by them Joshua (Jesus); the later Jewish apocalyptic conceptions derived, for the most part, from their sojourn in Babylonia; and the myths of the alleged resurrection of Adonis, Osiris and Attis as these were developed in Syria, in Egypt and in Phrygia respectively.

If the dead take knowledge of the things which transpire on this earth, truly it must be with the utmost astonishment that the disciple of Gamaliel learns for the first time, through Professor Drewes, that he was one of the *foci* through which evolutionary pantheism has unconsciously operated with so marvelous a result. When one reflects upon the unconscious (?) assumption by such critics of superiority over the great Apostle himself, he is reminded of a remark attributed to the late Charles H. Spurgeon:

"It is not strange to hear certain dubious people assert, 'I do not agree with St. Paul.' I remember the first time that I heard this expression I looked at the individual with astonishment. I was amazed that such a pigmy should say this of the great Apostle. It seemed like a cheesemite differing from a cherub, or a handful of chaff discussing the verdict of the fire."

The above very remarkable—and shall we not also say, highly fantastic—theory of the origin of the Gospels and Epistles Doctor Thorburn has examined with the most painstaking care, with a judicial candor that reminds one of a Solomon, and with a thoroughness that must win admiration for its exhaustive patience; and no unbiased mind can doubt for a moment that he has demolished Professor Drewes' elaborate house of cards. Finishing a perusal of this book one cannot refrain from asking: If Jesus be a myth, the unconscious working out of an ever potent Universal Idea, why not Paul, and why not Professor

Drewes likewise? Why not they, and we also, just the shadowy result of some ideal cosmic spider spinning an endless web of ghostly gossamer? And why not just the same thing in regard to the spider and its web?

And thus we arrive at the Hindoo heaven, an intellectual Nirvana whose absurdity is its own self-refutation. The facts of history are all against Professor Drewes, as Doctor Thorburn so well brings out in his conclusion. Religious ideas owe their initiation and propagation to master minds dwelling in concrete, living, real personalities, as we see from a Moody, an Edwards, a Calvin and a Luther, back to a Mohammed, a Buddha and a Confucius. While above them all towers Jesus, the religious Prophet, unexcelled, unique, *sui generis,* just because He was able to impress His disciples and intimates "not only as a 'Man approved of God,' but also as a manifestation of the Divine in human form." Doctor Thorburn's able dialectic must be read in order to be appreciated. No mere review can do it justice. Hence we have dwelt on what gave it origin and the satisfactory results achieved by him, leaving it to the reader to follow him in his masterly assaults upon the positions of his adversaries, defended by them with such a subtle and plausible sophistry.—*G. D.*

Life and Teachings of Jesus (The). By Charles Foster Kent, Ph. D., Litt. D. ("The Historical Bible" Series.) Chas. Scribner's Sons, New York. Map. Cloth. 337 pages. $1.25 net.

Professor Kent's previous volumes in the Historical Bible Series have demonstrated that the number of serious and intelligent students of the Bible is increasing every year. The educated Christian knows that it is quite impossible for him to go very deeply into the materials of the constructive criticism of the New Testament. He does, however, feel that at least he ought to know what these materials are, on what lines the work of the scholars is proceeding and what are the real results obtained thus far. He has a feeling, and very rightly does he have it, that if this work is of any value he as a layman ought to be able to understand it.

Professor Kent demonstrates that precisely this thing can be done. He presents a condensed study of the records of the life and teaching of the Lord Jesus Christ, those outside the Gospels as well as those within, and a good deal that may be known about the sources and comparative value of the Gospels themselves. We have never seen this part of the work excelled in a handbook for classes, such as this is. The analysis of the work and teaching of our Lord, is arranged in a manner to be very usable for any average adult class. The deeper Christian experience is enriched and pleased with the emphasis and clearness that attends the presentation of the death of Jesus as the culminating event of His life.

The bibliography and other special features commend the book to the progressive teacher.—*J. M. S.*

Meaning of God in Human Experience (The). By William Ernest Hocking. Yale University Press, New Haven. Cloth. 576 pages. $3.00 net.

A more massive book on a more central theme has not for a long time come to the reviewer's table. He has been reading it as opportunity has offered for months and comes to review it with the feeling that he would better spend some months longer in reading it over again.

The title itself is suggestive—"The Meaning of God in Human Experience." Such a title is modern enough and suggests that God may be known, that He is real in proportion as we know Him, that our supreme concern is with a God with Whom we have come into relationship. A sentence of Doctor Hocking's somewhere states all this more concretely. We do, he says in substance, accept the testimony of the prophets to the reality of God; we do not always consider that they must have spoken out of just such experiences as are open to us. Doctor Hocking endeavors to indicate the roads along which such experiences are to be gained. In a review so brief as this one must stand a long way back; it is possible then to follow the arguments as one who has an eye for a mountain country may follow the gradients of an Alpine road and anticipate the passes through which it will cross to other climates.

Religion is, to begin with, then, an actual fact of human experience, to be known, as all other experimental facts are, by the fruit of it in our consciousness and life. Here the author is, in a general way, a pragmatist; assuming that there can be no divorce between the facts of life and history and forces competent enough to account for it. Religion being—as it is—a reality, and religion being meaningless without God, we have directly our first line of approach. There is an ample play to Doctor Hocking's mind; he includes a vast deal of country in his progress and one is constantly tempted to stay and consider this or that suggestion. He tells us, for example, that the time is long passed when every department of life can be taken under the protection and direction of, at least, organized religion. He shows us how education, art, literature, music, were born beneath the shelter of religion and how they have long since escaped that brooding care and have become self-sufficient. One of the difficulties, he truly says, which religion has to face in our own time is that so much which once she mothered has now escaped from beneath her wings. For this reason many are saying that the service of religion is ended. It is not to be so tested; it is to be tested rather by its perpetual parentage, its power of corrections, stimulations, impregnations.

Passing back then from the fact of religion to the source of it, Doctor Hocking finds himself constrained to say a good word for feeling. In the religion of the spirit feeling is a true guide; the objects of its desire are not to be dismissed simply because feeling seeks them, nor are its validations to be scorned because feeling presents them. Here once more we are on distinctively modern ground: an arid Intellectualism has been and is our spiritual bane; the preacher, the prophet and the poet have long asserted this; it is a great comfort that the psychologists and philosophers are coming to see it. "When like a man in wrath the heart stands up and answers I have felt" we are not lightly to throw its testimony out of court. Along with all this goes the consideration of the will as the maker of truth. Here Doctor Hocking follows William James into regions which the latter has made our common possession.

In the next stage the author considers the need of God. He might well have taken his point of departure from this, but that is immaterial. The need of God is, in his contentions, simply the enrichment of the need of unity and an Absolute. Of course, there are considerations here which the author does not dwell upon. His approach is philosophic for the time being rather than ethical or emotional.

In "How Men Know God," Doctor Hocking grapples with what is perhaps the central theistic

difficulty. Ever since Immanuel Kant our world has been hopelessly divided into the realm of appearances and the realm of things in themselves. Appearances, we have been told, we may know; things in themselves are forever beyond our ken. It is upon such foundations as these that the whole fabric of modern agnosticism has been built. Keen thinkers have seen for a good while now that we should never get out of the circle into which Kant unwittingly shut us up save as we secure for knowledge a new validity. This problem is being attacked at present by a multitude of thinkers in a good many different ways. In his own consideration Hocking is largely governed, or so it seems to the reviewer, by Royce. All psychology has latterly contended that isolated and unrelated knowledge is an impossibility; the world of the child is the common creation both of his parents and himself. His world would not be real without theirs, nor is any man's knowledge worth naming except as his neighbor shares and enlarges it. It needs only to carry such considerations to the end to find in God not only the master light of all our seeing but the unescapable condition of all our knowing. It is not only true that we may know Him; we can know nothing without Him. We do not so much approach God through reality; we approach reality through God. "In space and time and their contents we have not merely common objects, we have a region of literal common mind. . . . . I do not in my growth make up a new space and a new causal system for myself. I adopt them. Space and Nature are numerically one and I, by my community with Other Mind, am born inheritor of that one identical object. . . . . We do not begin as solitary beings and then acquire community, we begin as social products and acquire the art of solitude. . . . . It is through the knowledge of God that I am about to know men, not first through the knowledge of men that I am about to know or imagine God."

Such contentions as these give us an entirely new basis for our faith. They not only leave agnosticism wholly without foundation, but they make "gnosis"—the knowledge of God—the first condition of any knowledge at all. One must confess that, whether in Royce, Hocking or any other idealist, the arguments which lead to these conclusions are not always easy to follow, but the very fact that they are advanced by men whose standing in the world of philosophy is beyond question has a significance not easily to be overestimated.

Such a knowledge of God, always implicit to begin with, must of course be developed. Two lines of development are indicated: one historical, the other personal. The story of the development of God historically is the story of all our advance from animism to a belief in the gods, from polytheism to monotheism and the enrichment of a monotheistic faith.

A personal development of this faith is considered generally in Part Five. In worship and mysticism God becomes a living experience for each one of us. Worship is the road of individual approach and renders the Divine real in the highest way. Worship is related to mysticism, which is itself also a first-hand experience with God. In his consideration of mysticism Doctor Hocking dwells much on the principle of alternation; mysticism is the return of the soul upon itself. He has followed Delacroix here and his treatment does not seem to the reviewer as satisfactory as in some other regions. Evelyn Underhill has indicated approaches to mysticism which are on the whole more concrete and fruitful. Even the most suggestive psychological interpretations of mysticism are not to be found along this particular road.

In the end the fruits of religion are considered. It is creative, unifying, enriching, illuminating, it lends its last meaning to life, sustains and heartens us in all life's tasks.

All this is but an indication of the salient features of the country which Doctor Hocking crosses; it is impossible to dwell upon all that he discovers in his journey. His style is vivid, with here and there a subtle suggestion of Carlyle. Very likely the whole message of the book could have been put in a smaller compass and perhaps in a directer and simpler form, but as a *tour de force* it is, for so young a man, really distinctive. The man in the street very likely would not understand the whole of it, but without any doubt it is the sign of new attitudes in high places and of the release of new and transforming conceptions which are presently going to find their way, even into the market places, and which are going to bring to the Church such interpretations of life in terms of the Unseen and Eternal and such relations of life thereto as shall constitute for the men of another generation a mighty and long-sought reënforcement.—*G. G. A.*

Primitive Christianity and Its Non-Jewish Sources. By Carl Clemen, Ph. D., D. D. Translated by Robert G. Nisbet, M. A. Chas. Scribner's Sons, New York. Cloth. 403 pages. $3.50 net.

This volume is another illustration of the profundity of German scholarship and the painstaking character of the researches of her *savants*. Doctor Clemen has here applied the laboratory methods of a Humboldt, a Virchow or a Doctor Koch to the field of Biblical Criticism. He has examined practically every reference and allusion, and every alleged reference and allusion, in pagan literature and religion, however remote in character, which the rationalizing critics think they have discovered, from which Christianity in whole or in part might have been derived. So thoroughgoing is his exhaustive examination of his subject in all its bearings that he also takes up and discusses at length the question whether what has been imparted to Christianity from Jewish sources may not really have originated from sources extraneous to both, the latter being only a mediating channel and not a fount of origin.

To the solution of the many intricate problems that arise, Doctor Clemen brings the resources of a rarely trained and highly critical mind. His book is at once a cyclopedia and a methodology, for he lays down first of all the principles upon which he has conducted his investigations. As to his conclusions, while it is evident that Christianity, in its origin, is in no wise a hermit religion, the surprising thing about such origin and the content of the religion itself is, how very little has come into it from heathen sources and, what is to be specially noted, how very little these sparse foreign accretions have affected its real essence and how slightly they have modified its native genius. While one may not agree with Doctor Clemen in all his results—as for example, in regard to the Virgin Birth, in reference to which he attaches, as we think, too great weight to a psychological argument against it here met with by us for the first time—still one feels greatly indebted to him for the confirmation he gives to faith in Christianity as being a religion wholly *sui generis*, originating in the independent operation of its own inspiring Spirit; that it is not a mosaic fashioned out of preceding or contemporary faiths, nor a mere accretion of mate-

rials carried down from former ages by the onflowing tides of time. This volume is really the epitome of an entire library upon the subject, treated with the learned and concise interpretations of its author.—*G. D.*

Rainbow in the Rain (A). By Jean Carter Cochran. F. H. Revell Co., New York. Cloth. 104 pages. 50 cents net.

This is a missionary story without a missionary label. It is in the form of a diary written by an American girl in the English lake district, with plenty of local color. From a missionary school in China, where her *fiancé* is a master, come letters describing the work, and making special mention of a willful Chinese youth. The boy's later development is presented in a series of letters to his father, the accuracy of which as to form and spirit has been vouched for by missionaries on the field. The whole picture is drawn with sincerity and refinement of feeling, and should stir the best in those who are able to appreciate these elements.—*T. H. P. S.*

Religion and Life. By Thomas Cuming Hall. Eaton & Mains, New York. Cloth. 161 pages. 75 cents net.

In this volume the author gives us a philosophy of religion largely from the pragmatic standpoint. He places religion before us as a cosmic force expressing itself in and through humanity—one important manifestation of the life-energy operative in the universe, as our evolutionary friends phrase it with their *penchant* for *depersonalizing* what the mind of man in the childhood stage of his development *overpersonalized* in such a variety of ways.

In his learned discussion the author traces the growth of the religious principle and sets forth its true nature. His aim is to restore it to its rightful rank and place in all human activities. Incidentally he shows the utter futility of the attempt that is being made to substitute for it the "scientific spirit." In his introductory chapter he lays down certain criteria of knowledge which administer a rebuke to the scientific upstarts who are so ready to shout, "We are the people and knowledge would die with us," in a way that is truly refreshing.

The book reminds one of an Alpine lake. So clear is the style and the expression of the thought that one is quite unconscious of the profound depths over which the author is piloting him until he peers carefully into them.

Appended to each chapter is a bibliography which shows that this work is the cream of an extensive research pursued by a discriminating mind possessing an encyclopedic range and power. —*G. D.*

Religious Unrest and Its Remedy. By James A. Anderson, D. D., LL. D. F. H. Revell Co., New York. Cloth. 128 pages. 75 cents net.

The cause and the cure for the anti-Christian leaven now so potently active in many quarters is the subject-matter of this volume. The author finds the ferment which is so pernicious in its effects upon religious peace and progress in the newly found liberty of human thought, in the vastly increased ranges of knowledge, in the iconoclasm of evolution upon old beliefs and in the application of the scientific method to history.

Over against the havoc wrought by these upon the long-established conception of things, he places "The Surprise of History," "The Paragon of all Literature," and shows how He stands as the Gibraltar of faith against which the tides of relentless criticism and rationalistic philosophy have spent themselves in vain. Jesus, unique, *sui generis*, unaccounted for by human expedients and natural agencies and processes, still abides in solitary, soul-satisfying grandeur. The theological sappers and miners who have burrowed like moles have only succeeded in overturning some human accretions to the Citadel of Truth, which in His person and character still stands impregnable. This is the conclusion at which Doctor Anderson arrives. Every candid mind who follows him in his clear, concise and unbiased discussion of this live and pertinent subject will find abundant reason for agreeing with him.—*G. D.*

Rudolf Eucken's Message to Our Age. By Henry C. Sheldon. Eaton & Mains, New York. Cloth. 55 pages. 35 cents net.

This is an unbiased appreciation of the message of this great thinker who is doing in the world of German theological thought and philosophy what Bergson is in that of the French. Doctor Sheldon's review has a special value because of the way in which he brings out the emphasis that Professor Eucken has placed upon the supreme spiritual life, and for the way in which the latter has demolished the broken cisterns which antitheistic philosophers have hewn out for themselves in their attempts to meet the religious wants and necessities of humanity.

The criticism he makes upon Professor Eucken and his philosophy for the failure to follow out its basic principle to its legitimate conclusion and admit that the supreme spiritual life may properly find a focus in an ideal human personality, having a mediatorial mission, and the consummation of the Resurrection with all that that implies, is preeminently pertinent and just, as well as keen and able.—*G. D.*

Socialism: Its Strength, Weakness, Problems and Future. By Alfred Raymond Johns. Eaton & Mains, New York. Cloth. 75 pages. 50 cents net.

In view of the rising tide of the socialistic propaganda this is a most wholesome discussion of that burning subject. Marxism is an *ignis fatuus*. The author shows how that, offering bread, it would only give a stone. Successful socialism is only possible where the social units are sufficiently developed, morally and spiritually. Where that result is attained there would be no problem for socialism to meet. The author sets forth the causes which give to socialism its power, its manifest weaknesses and the tremendous problems which it faces, in a clear, explicit and impartial manner. While he has a warm sympathy for its aims and aspirations he allows himself to indulge in no Utopian illusions as to its virtues and its possibilities. His straightforward criticism of the anti-religious and pro-liquor predilections and sympathies of its leading advocates is timely, just and well deserved. While it is not so expressly stated in these pages it is plainly evident to an unbiased mind that the Gospel of Jesus Christ is the only real hope we have for industrial redemption.—*G. D.*

Sorrow and Hope of the Egyptian Sudan (The). By Charles R. Watson. Board of Foreign Missions of the United Presbyterian Church of North America. Philadelphia. Illustrated. Cloth. 233 pages. 50 cents.

If one wishes to study some particular mission field, and particularly to interest himself in a work which is still young, this book gives the opportunity. How young this work in the Sudan is may be seen from the bibliography which men-

tions only one missionary book and annual report, four biographies, five historical and six general books. The content of the book is most interesting, introducing the reader to a vast and practically unknown area, as well as to tribe upon tribe of intelligent blacks, and bringing to the notice of the Church the needs of the black man. Dr. Watson's words on the need and value of prayer in missionary effort are forcibly put.—*F. L. D.*

West-Pointer in the Land of the Mikado (A). By Laura DeLaney Garst. F. H. Revell Co., New York. Illustrated. Cloth. 295 pages. $1.25 net.

Charles E. Garst, graduate of West Point and officer in the regular army, resigned his commission and took a place on the firing line of the King's missionary forces in Japan. His widow has given us in this volume the story of a most useful and interesting life. The Japanese officials found in him a competent adviser, his fellow Christians among the people a wise and inspiring leader, whose influence still abides, and the Church an untiring evangelist and preacher.—*F. L. D.*

What Does Christianity Mean? By William Herbert Perry Faunce. F. H. Revell Co., New York. Cloth. 245 pages. $1.25 net.

This is a brave and unusually successful attempt to put old wine in new wine skins. Run over the contents only of this book—"The Essence of Christianity," "The Meaning of God," "The Basis of Character," "The Principle of Fellowship," "The Aim of Education," etc.—and you will wish to read it; read the chapters themselves and you will gain a clear and reverent conception of the New Testament truths in the light of modern faith.

President Faunce thus unconsciously reviews his own book: "The cry 'Back to Christ' is not a true expression of the Christian aspiration of our time. We cannot turn back the twentieth century to the outlook of the first century. 'Forward to Christ' would be a better battle-cry, since His ideal still marches far in the distance before us" (page 117).—*H. P.*

BOOKS RECEIVED.

Alcohol and the Human Body. By Sir Victor Horsley, F. R. S., F. R. C. S., M. B., B. S. Lond., Hon. M. D. Halle, and Mary D. Sturge, M. D. Lond. Macmillan & Co., Ltd., London. Illustrated. Cloth. 290 pages. 1/- net.

America God's Melting-Pot. By Laura Gerould Craig. F. H. Revell Co., New York. Illustrated. Paper. 96 pages. 25 cents net.

A. R. P.'s in India. By Minnie Alexander. Associate Reformed Presbyterian Church, Montgomery, Punjab, India. Illustrated. Cloth. 199 pages.

Bible and Wine (The). By Ferrar Fenton, M. R. A. S., M. C. A. A. S. W. Partridge & Co., London. Paper. 125 pages. 1/6.

Broader Vision (The). By Richard Sill Holmes. Westminster Press, Philadelphia. Frontispiece. Cloth. 232 pages. $1.00.

Caleb Matthews: An Idyl of the Maine Coast. By Robert W. McLaughlin. Eaton & Mains, New York. Illustrated. Cloth. 83 pages. 35 cents net.

Church and the Labor Conflict (The). By Parley Paul Womer. Macmillan Co., New York. Cloth. 302 pages. $1.50 net.

Comrades from Other Lands. By Leila Allen Dimock. F. H. Revell Co., New York. Illustrated. Paper. 75 pages. 25 cents net.

Country Church: The Decline of Its Influence and the Remedy (The). By Charles Otis Gill and Gifford Pinchot. Macmillan Co., New York. Cloth. 222 pages. $1.25 net.

Critical Introduction to the Old Testament (A). By George Buchanan Gray, D. D., D. Litt. Chas. Scribner's Sons., New York. Cloth. 253 pages. 75 cents net.

Devotional Life of the Sunday-school Teacher (The). By J. R. Miller, D. D. Westminster Press, Philadelphia. Frontispiece. Cloth. 110 pages. 50 cents.

Immigrant: An Asset and a Liability (The). By Frederic J. Haskin. F. H. Revell Co., New York. Illustrated. Cloth. 251 pages. $1.25 net.

Immortality Established Through Science. By John O. Yeiser. National Magazine Association, Omaha, Neb. Illustrated. Paper. 128 pages. $1.00.

Inside of the Cup (The). By Winston Churchill. Macmillan Co., New York. Illustrated. Cloth. 513 pages. $1.50 net.

Is the Devil a Myth? By C. F. Wimberly. F. H. Revell Co., New York. Cloth. 160 pages. 75 cents net.

Learning to Teach from the Master Teacher. By John A. Marquis, D. D., LL. D. Westminster Press, Philadelphia. Board. 79 pages. 35 cents.

Missionary Explorers Among the American Indians. By Mary G. Humphreys. Chas. Scribner's Sons, New York. Illustrated. Cloth. 298 pages. $1.50 net.

New America: A Study in Immigration (The). By Mary Clark Barnes and Lemuel Call Barnes. Illustrated. Cloth. 160 pages. 50 cents net.

Outline Study of the Bible: With Illustrative Charts. By Rev. William Evans, D. D. Bible Institute Colportage Association, Chicago. Cloth. 115 pages. 50 cents net.

Planting the Outposts: Thirty-Five Years Among the Children of the Plains. By Robert Frederick Sulzer. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Illustrated. Cloth. 133 pages. 50 cents.

Present Dispensation, its Beginning and its End (The). By Ada R. Habershon. The Author, London. Paper. 24 pages. 2d. net.

Primary Teachers' Manual. Prepared by Kate Hershey Rowland and Carrie H. Smith. American Baptist Publication Society, Philadelphia. Board. 176 pages. $1.00 net.

Redemption and the New Birth. By T. T. Martin. F. H. Revell Co., New York. Cloth. 220 pages. $1.00 net.

Religion as Life. By Henry Churchill King, D. D., LL. D. Macmillan Co., New York. Cloth. 194 pages. $1.00 net.

Religious Life of the Anglo-Saxon Race (The). By M. V. B. Knox. Sherman, French & Co., Boston. Cloth. 536 pages. $2.00 net.

Short Course Series (The). Edited by Rev. John Adams, B. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net each.

Jehovah-Jesus. By Rev. Thomas Whitelaw, D. D. 143 pages.

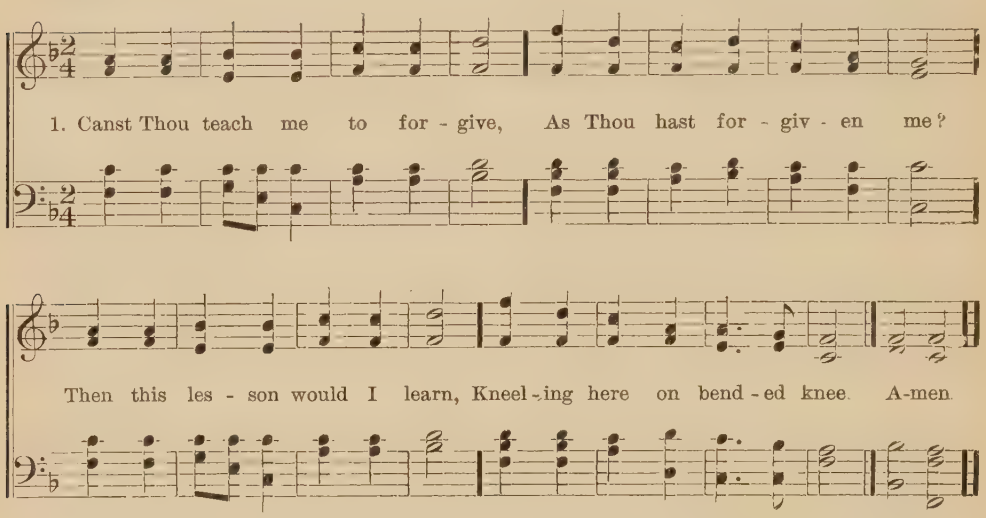
Man Among the Myrtles: A Study in Zechariah's Visions (The). By the Editor. 140 pages.

Sevenfold "I Am" (The). By Rev. Thomas Marjoribanks, B. D. 147 pages.

What is the Truth about Jesus Christ? By Friedrich Loofs, Ph. D., Th. D. Chas. Scribner's Sons, New York. Cloth. 241 pages. $1.25 net.

Canst Thou Teach Me to Forgive?

CHAPEL HALL. 7.7.7.7. Words and music by JOHN M. BROCKIE, 1913.



2 I have disobeyed Thy laws,
Oft brought sorrow to Thy heart;
Wandered in the ways of sin,
Wounded sore by Satan's dart.

3 Yet Thou didst not cast me off,
As I would had I been Thee;
But, in tenderness and love,
Pardoned me, and set me free.

3 Grace Divine, in Thee I find,
Pardon, peace, and love so free:
Thou hast won me to Thyself.
Evermore Thy friend to be.

5 Teach me, then, this lesson, Lord:
If I have an enemy;
How to win him for a friend,
In the way Thou hast won me.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

THE PASSOVER.

(August 10, Ex. xii. 1-42. Golden Text: Matt. xx. 28.)

What saved the firstborn on that long-to-be-remembered night? Was he spared because he was an Israelite? Or by trying to be kind and good? Or by a lamb tied beside the door? Or by some blood in a basin? Not so, you answer, he was saved by the blood of the slain lamb sprinkled on the doorpost. Anything short of this left the firstborn to perish. But when all this was done, and the firstborn was sheltered behind the blood, he was *safe*. Even death itself could not touch him. Nobody in all Egypt could be as safe that night as the one behind the blood, because he had God's own word that nothing should break through to harm him. It was not what the firstborn thought about the blood that saved him; it was what God thought about it.

Of course you know that the passover lamb was just a little picture of Christ. He was the Lamb of God Who takes away the sin of the world. When you and I do what God tells us to do with Him we are safe. "God so loved the world, that he gave"—I do not need to quote the rest of it for you can all repeat John iii. 16. But perhaps

it is necessary for me to ask if you have accepted Him. The blood was shed on Calvary. Has it been sprinkled on *your* heart?

It is said that in Egypt that night there was a little Hebrew girl in one of the homes, the firstborn, who was very ill. "Father," she said, "are you *sure* the blood is on the doorpost?" "Yes, my child," he replied, "the blood is there." "But, father," she insisted, "it means my life, you know. Will you not please go and look, that I may be sure it is there?" And so he went to look and found that it was *not* there. It had been shed, it had not been sprinkled. Of course the father immediately took the hyssop and sprinkled the blood on the doorpost where the angel of death would see it when he passed through to smite the firstborn. Let us be *sure* that we, every one of us, are safe in Christ.

CROSSING THE RED SEA.

(August 17, Ex. xiii. 17 to xiv. 31. Golden Text: Isa. lxv. 24.)

Can you see them?—the frightened Hebrews, shut in between the sea and Pharaoh's host, crying to Moses and to God for deliverance; the enraged Egyptians speeding toward them in their war chariots until the cloud stopped them; the dry channel in the midst of the sea. How do you suppose the boys and girls of Israel felt as they stepped down into it and saw the water on either side? Do you think they ever forgot the awful sight as the sea returned upon the pursuing Egyptians? Do you wonder it is written that they "feared the LORD, and believed the LORD"? What a mighty deliverance it was!

But, boys and girls, I want very much to have you see that it was just our God, yours and mine, working for a people who had trusted, obeyed and were now praying to Him. Have you learned the Golden Text? He is just the same to-day as in Moses' time or Isaiah's.

When I was a little boy at home, in my father's library there was a book with a picture in it I have never forgotten. It was a picture of the inside of a church; the congregation were in their pews and the minister was standing in the pulpit praying. His hand was uplifted toward heaven, but his head was turned and he was looking fearfully behind him through the window at an approaching storm which was already blowing in the window curtains and turning the room dark as night. Underneath the picture were these words: "The man of God, startled, paused in his prayer." It was the picture of many a church in England in the year 1588, when the people were assembled praying earnestly to God for deliverance from "the Invincible Armada"—as the Spaniards proudly called their huge fleet of 130 ships—the object of which was the downfall of England's liberty and the uprooting of her religion. This man of God paused a moment and then went on: "O God, let this very storm be their destruction." Far out at sea the storm swept down upon the ships, and when the morning came only 54 battered vessels made their way back to Spain—defeated by the prayers of those who trusted God. Shall we not learn to trust Him, too? We may have Him work for us as effectually and as wonderfully as He worked for the Hebrews and for our fathers long ago.

THE BREAD FROM HEAVEN.

(August 24, Ex. xv. 27 to xvi. 36. Golden Text: John vi. 35.)

Bread from *heaven?* Why, certainly; you never had any bread that did not come from heaven. God does not always rain it down as He did for the Hebrews in the wilderness; but He gives us the seed, the sunshine, the showers and the strength to sow and reap the grain. And so your breakfast this morning came from Heaven (by the way, I wonder if you thought to thank God for it), and our Heavenly Father is perfectly able, to-day, to feed us just as He fed the Hebrews in the desert. He knows that the other, natural way is the best for us, that's all.

Now look at the Golden Text. This is even more wonderful than bread from heaven, is it not? "Bread of life," and "*I* am the bread of life"! How can Jesus be bread? And what is "bread of *life*"? Well, bread is just food upon which the body

lives and grows. And you know your *minds* grow by what they feed upon. And so you have lessons at school; you learn first to do easy sums, then harder and harder, until by and by you can do every sum in the book. A growing mind is one that is continually fed upon truth and exercised in the use of its increasing powers.

Now we have souls as well as bodies and minds, and these souls, or our spiritual natures, must also be fed if they are to grow and be strong and healthy—and the food God has provided for the spirit is just Christ. And we feed on Him as we read His Word, think of Him and pray to Him. He is "the *living* bread that came down from heaven," and He is coming down afresh every day. Let us be sure that we have a good, refreshing, strengthening meal of Christ every morning before we begin our day's work and play. We can so train ourselves that we should miss our moments with Jesus in the morning far more than we should miss our breakfast. And that is the only way to be strong, healthy, well-nourished Christians.

ISRAEL AT MOUNT SINAI.

(August 31, Ex. xix; Heb. xii. 18-24. Golden Text: Heb. xii. 28.)

Have you ever seen pictures of the gods of the Egyptians? Cows, calves, bulls; yes, even frogs and snakes! And the Hebrews, during their 400 years in Egypt, had learned to worship them, too. In our lesson to-day Jehovah God is beginning to teach His people about Himself—His righteousness, His majesty, His holiness, His laws for the guidance of men. The events at Sinai were made so fearful and awe-inspiring in order to impress these truths upon their minds so they could never forget them. Their first lesson was designed to teach them the fear of God.

How great and terrible is the Lord we serve! The clouds are His chariots; His lightnings enlighten the world; His thunder makes the very rocks quake; His sun rides his daily course in majesty through the heavens; His angels are a mighty host of glistening ones; His throne is exalted above the earth and heavens. "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

And yet only the other day I heard a boy on the street take the name of this mighty God in vain! I saw another profane His holy Sabbath day! In the "World in Boston" I saw a Hindoo on his knees, with his head bowed before him until it touched the ground, worshiping a god of stone. But I know people who know about the true God, and yet, week after week, for all their lives never once bow in humble worship before Him. And, worse than all, these people know not only the glorious majesty of Jehovah God, but also His wonderful love: they know Calvary as well as Sinai. Do *you* know anybody like that?

THE TEN COMMANDMENTS. I.

(September 7, Ex. xx. 1-11. Golden Text: Luke x. 27.)

Can you repeat the ten commandments? If not, then make it a point to learn them during this week and next. You will notice that the first four have to do with our duty towards God and the last six with our duty towards our fellow men.

One breaks the first commandment when he allows some*body* or some*thing* to take God's place in his heart. The *body* is quite likely to be himself; the *thing* may be money, or pleasure, or power, or fame, or any one (or many for that matter) of hundreds of other things. I knew a man once who said he would not serve God because he wanted to get rich at any cost; he was breaking the first commandment. I know of a man who declared that if he could not serve God and be a drunkard, too, he would be a drunkard; he was breaking the first commandment. I know another man who never said that in so many words, but he is *living* it every day, and that is what counts most, is it not?

In some of the dark lands they have what are called "house gods"—little images or pictures put up in the living rooms of their houses and supposed to protect and care for the interests of the home. Do you know the name of the little "house god" you and I are likely to worship? He is called MYSELF. One may bow down before himself

and serve himself as faithfully as the Hindoo does his god. And I think I can tell you how you may know if you are doing it. If one finds himself thinking always of his own interest or pleasure, seldom of others' rights and wishes, and never of his duty towards God, he may feel quite sure that he is worshiping a little image of himself.

I suppose the commandments which speak of our duty towards God are put first because this is our first duty. We can never be right with our fellow men until we have begun by getting right with God. Let us ask Him to-day to write all these, His laws, upon our hearts.

THOUGHTS FOR THE QUIET HOUR.

AUGUST, 1913.

Friday, 1st. *If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Matt. xviii. 19.*

The word here translated "agree" is the Greek word from which we get our word "symphony." "If two of you shall symphonize"—the two voices blending in beautiful agreement. . . . . Union in prayer is one of the most blessed and potent influences of true Christian life, and we cannot have too much united prayer. The "symphony" of God's people in prayer is the sure harbinger of spiritual blessing from God.—*W. H. Griffith Thomas.*

Saturday, 2nd. *Thy word . . . . the joy and rejoicing of mine heart. Jer. xv. 16.*

The best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails.—*J. Hudson Taylor.*

Sunday, 3rd. *How long, O Lord? Rev. vi. 10.*

Lord Jesus, how long shall the groans and the sighs
From the sin-burdened earth continue to rise?
How long shall the curse Thy creation oppress?
How long ere in mercy Thou comest to bless?

Lord Jesus, how long ere the night shall have end,
And the beams of Thy glory o'er earth shall descend?
The wilderness bloom and the desert rejoice,
And creation with singing lift up its glad voice?

Lord Jesus, not long, soon the morning will come;
Then Thy voice from the skies shall call Thy saints home;
The throne of Thy glory exalted shall be
And the beauty of Zion all nations shall see.

—*D. W. Whittle.*

Monday, 4th. *A daily rate for every day. 2 Kings xxv. 30.*

One staff aids a traveler, but a bundle of staves is a heavy burden.—*C. H. Spurgeon.*

Tuesday, 5th. *My beloved had withdrawn himself. Cant. v. 6.*

It is possible in these busy days to be carried along by mere kinetic energy, the energy of our own service and enthusiasm, deluding ourselves by a false supposition that He is "in the company," when it is our very activities that have put Him far away from us. He has only withdrawn in love, in order to draw our hearts, with the sense of their desolate need, back to Him apart from Whom we can never be satisfied, no, not even in the joy of service.—*J. Stuart Holden.*

Wednesday, 6th. *Andrew . . . . findeth his own brother Simon, and . . . . brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon: . . . . thou shalt be called Cephas, which is by interpretation, A stone. John i. 40-42.*

Would it not be better generally if the Church of God more readily recognized the best side of doubtful persons? We are apt to be exacting, to insist on sharp lines and definitions, to reject with disdain whatever appears irresolute or half-and-half. It was not so with our Master. Noth-

ing is more remarkable about the Perfect One than the way in which He accepted weak faiths, mixed motives, hesitating loyalty, a cobweb attachment to Himself, for all that they were worth. He had no sympathy with that fierceness of orthodoxy and virtue which scornfully spurns vacillation and inadequacy. Wherever a gleam of promise met His eye it aroused His pity and expectation; in a grain of gold dust lying on the surface He seemed ever to apprehend the gold field of rich possibilities lying below.—*W. L. Watkinson.*

Thursday, 7th. *Amos . . . . said, ... I was an herdman. . . . . And the* LORD *took me as I followed the flock, and . . . . said unto me, Go, prophesy unto my people Israel. Amos vii. 14, 15.*

Do the best you can where you are, or you will never be fitted for a higher or more responsible place. Use well the tool that is in your hand, and so prepare yourself to use a more delicate tool. It will be given to you as soon as you are fully able to handle it. God will find you if you are busy, just where and as He has found all His workers—where He had placed them. And He will promote you if you are worthy of promotion. He does not waste energy. He always puts force where it will tell most.—*Maltbie D. Babcock.*

Friday, 8th. *Be ye doers of the word, and not hearers only. Jas. i. 22.*

When the elder Beecher was preaching in Boston, someone asked him why it was that his church was so splendidly successful. "Why," said he, "I preach on Sunday, and then I have four hundred and fifty members who go out on Monday to preach the same Gospel all the week." The laymen are to be the victorious army. If the battle is ever won, it will be only upon the field of Christian experience.—*Charles L. Goodell.*

Saturday, 9th. *Yet have I set my king upon my holy hill of Zion. Ps. ii. 6.*

As of old, David, the anointed king of Israel, was for a time exiled from his kingdom, ... so, for to-day, Christ is earth's rejected King, but He is still God's anointed King.—*G. Campbell Morgan.*

Sunday, 10th. *Perfect love casteth out fear. 1 John iv. 18.*

Fear and love rise up in antagonism to each other as motives in life, like those two mountains from which respectively the blessings and curses of the old law were pronounced: the Mount of Cursing, all barren and stony, without verdure and without water; the Mount of Blessing, green, and bright with many a flower, and blessed with many a trickling rill. Fear is barren; love is fruitful. The one is a slave, and its work is little worth; the other is free, and its deeds are great and precious. From the blasted summit of the mountain which gendereth to bondage may be heard the words of the law, but the power to keep all these laws must be sought on the sunny hill where liberty dwells in love and gives energy to obedience. Therefore, if you would use in your own life the highest power that God has given us for our growth in grace, draw your arguments not from fear but from love.—*Alexander Maclaren.*

Monday, 11th. *Cast thy bread upon the waters: for thou shalt find it after many days. Eccles. xi. 1.*

Enough to know that through the winter's frost
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost.
—*Selected.*

Tuesday, 12th. *God said, Let there be light: and there was light. Gen. i. 3.*

"God said, Let there be light: and there was light." How simple! And yet how Godlike! "He spake, and it was done; he commanded, and it stood fast." Infidelity may ask, "How? where? when?" The answer is: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." —*C. H. Mackintosh.*

Wednesday, 13th. *We preach Christ crucified. 1 Cor. i. 23.*

What else have we to preach that is worth preaching? Nothing. I know well enough that this kind of preaching is oftentimes scorned. I have heard men speak of it very sneeringly as the "blood theology." . . . . When a preacher begins to . . . .

fear the use (I mean of course the New Testament use) of that word blood, his ministry, as Dr. Joseph Parker once said, is beginning to wither, and the withering will go on as long as the fear continues. . . . . "We preach Christ crucified": we *must* preach Christ crucified as the one means of human salvation.—*W. B. McLeod.*

Thursday, 14th. *No good thing will he withhold from them that walk uprightly. Ps. lxxxiv. 11.*

When the child sins, physical punishment is awarded; when the citizen breaks the law, bodily imprisonment or material loss is the consequence. Why, then, should impious and unreasoning wonder be excited when for the sins of men God shuts up the rain, or sends a plague upon the days of harvest? When the heart is right towards God, God will not withhold His blessing from the earth: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase." Physical blessing will follow spiritual worship; no good thing will be withheld from them that walk uprightly.—*Joseph Parker.*

Friday, 15th. *Jesus saith, ... My meat is to do the will of him that sent me, and to finish his work. John iv. 34.*
As my Father hath sent me, even so send I you. John xx. 21.

"My meat is to . . . . finish *his* work," Jesus said, referring to His interview with the woman of Samaria. God had been at work upon her heart, as is shown by the thoughts she expresses, and by her wistful response to Jesus; and Jesus now, by His self-revelation, finishes God's unfinished work. This is what mission work is everywhere; it is finishing God's unfinished work—unfinished for the lack of our co-operation and service.—*G. A. Johnston Ross.*

Saturday, 16th. *Remove not the ancient landmark, which thy fathers have set. Prov. xxii. 28.*

Let us be very careful to keep the first day of the week for its highest uses. Our fathers gave it to us. . . . . An institution of this sort is precious, but it is fragile. It took thousands of years in the building; you can destroy it in a generation.—*William R. Richards.*

Sunday, 17th. *Every thing shall live whither the river cometh. Ezek. xlvii. 9.*

When Sir Samuel Baker was exploring the upper reaches of the Nile he halted one night in the dry bed of the river, for his servants had pitched his tent there. Early in the morning his men came hurriedly to wake him, for they heard in the distance the sound of the rising Nile. "Master, the river! the river!" said they, and hastily all the tents were removed to higher ground, and Baker says that where he was sleeping but a few hours before there was a broad brimming river, and the Arabs all around were making little canals, so that from the fertilizing Nile the river might find its way into their gardens, carrying life whereever it flowed. . . . . Let us see to it that each one of us makes his own little channel, so that our being, in every part of it, is fertilized and energized by the life-giving river; for "every thing shall live whither the river cometh."—*J. Gregory Mantle.*

Monday, 18th. *There was a great famine in Samaria: . . . . an ass's head was sold for fourscore pieces of silver. . . . . Then Elisha said, ... To morrow . . . . shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord . . . . answered . . . . and said, Behold, if the* LORD *would make windows in heaven, might this thing be? . . . . It came to pass as the man of God had spoken. 2 Kings vi. 25; vii. 1, 2, 18.*

The Christian on his knees sees more than the philosopher on tiptoe.—*Selected.*

Tuesday, 19th. *My purposes are broken off. Job. xvii. 11.*
To what purpose is this waste? Matt. xxvi. 8.
According to his own purpose. 2 Tim. i. 9.

"My purposes are broken off," like little
twigs
Upon the vine;
They fall to earth, like tiny, unripe figs,
These plans of mine.
You call it waste as you behold them fall.
It is not so:
They are but broken off that I in all
God's will may know.
—*William Luff.*

Wednesday, 20th. *How wilt thou do in the swelling of Jordan? Jer. xii. 5.*

The tragic difference between [Bunyan's] two pilgrims [Pliable and Christian] is that one of them gets out of the Slough

on the side nearest Destruction, and the other on the side nearest Heaven. Despondency is a temporary experience, and there is not much importance in merely getting out of it. The question is: When you arrive at the bank, are you farther away from your old sins or farther away from your new purposes than when you were in the midst? The one thing that remains possible, even in the deepest discouragement, is an unflinching determination for progress, which despises the recollection that the old way of life is so near and possible and pleasant.—*John Kelman.*

Thursday, 21st. *We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. 20.*

Oh, for a new-old passion for souls to sweep through the Church, until pew and pulpit alike shall be bowed under the compulsion of that passionate yearning which shall ring through our chaos of society and confusion of traffic, like the words on the mighty bell of St. Paul's in London, "Woe is me if I shall not evangelize!" Such a task as this demands every man who has named the name of Christ. In the choice of His agencies the Holy Spirit knows no such distinctions as clergy and laity. The historically leveling-up process has made us all "kings and priests" to lost souls.—*George Luther Cady.*

Friday, 22nd. *We shall be satisfied with the goodness of thy house. Ps. lxv. 4.*

Want is written on every human heart down here; but There we shall be satisfied. You may hunt the world from one end to the other, and you will not find a man or woman who is satisfied; but in Heaven we shall want for nothing.—*D. L. Moody.*

Saturday, 23rd. *I am the* LORD: . . . . *they shall not be ashamed that wait for me. Is. xlix. 23.*

How we are confronted by the perplexities of life! But there is a way of light. We may have to wait to see it, but the waiting pays. We can afford to wait if we are waiting on God.—*Len G. Broughton.*

Sunday, 24th. *Wherefore seeing we . . . . are compassed about with so great a cloud of witnesses, let us . . . . run with patience the race that is set before us, looking unto Jesus. Heb. xii. 1, 2.*

The witnesses by whom we are encompassed are not mere onlookers, silent spectators, passively watching the racer in his spurts or lapses, in his triumphs or his defeats. They are men and women who have run the race, who have reached the goal, who have won the prize, and who now return to cheer the after-racers by the testimony of their own victory.

And what is the character of their witness? Just this: that by faith in God we win life's prize; that by faith in God we can cope with every difficulty along the course; and by faith in God we can reach our appointed goal. This is their witness. They have done their journey by faith in God, and they have found God at every step and turning of the way. They relied on the unseen Presence and they proved His grace and power. They stretched out the hand of faith, lame and trembling, and it had been gripped by a strong hand. They trusted God, and they arrived!—*J. H. Jowett.*

Monday, 25th. *The fruit of their thoughts. Jer. vi. 19.*

If we look down, then our shoulders stoop. If our thoughts look down, our character bends.—*Alexander Mackenzie.*

Tuesday, 26th. *When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, ... that they may have glory of men. Matt. vi. 2.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

These two texts ought to be read together. God wants you to be ambitious, to have good works that somebody can see. Light travels faster than sound, and so with Christians, if they are of the right sort, you see the flash before you hear the report. The ambition is not that men may praise you, but that they may "glorify your Father which is in heaven."—*A. J. Gordon.*

Wednesday, 27th. *Launch out into the deep, and let down your nets for a draught. Luke v. 4.*

Shall we not "launch out into the deep,"
The awful depths of a world's despair?
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.

The sea is wide, and the pitiless tide
Bears on his bosom away, away,
Beauty and youth in relentless ruth
To its dark abyss for aye, for aye.
But the Master's voice comes o'er the sea,
"Let down your nets for a draught"—for Me;
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command,
His pleading call is to each, to all.

And where'er the royal call is heard,
There hang the nets of the royal word,
Trust to the nets and not to your skill,
Trust to the royal Master's will;
Let down your nets each day and each hour,
The word of a King's a word of power,
And the King's own voice comes o'er the sea,
"Let down your nets for a draught"—for Me!

—*Selected.*

Thursday, 28th. *My cup runneth over. Ps. xxiii. 5.*

This is the picture of a redundant life. It is not only full, but overflowing. . . . . Fullness merely satisfies, but it is the overflow that reaches others and makes our blessing the blessing of our brother. It is not until the river rises above the dam that the power begins and the wheels move. One degree of temperature makes all the difference between a train standing still on the track and a locomotive bearing its freight across the land. Many of us need just one degree more to make our lives tell for God and our fellow men.—*A. B. Simpson.*

Friday, 29th. *To me to live is Christ. Phil. i. 21.*

You may touch life on its surface; you may even go down into it fairly well; but if you want to move it, you must get to its center. And if the Gospel of Jesus Christ has touched the edge of our lives, if it has come upon us and is not so within us that it is mastering us from the center, we have not yet sanctified Jesus as Lord in our hearts, and we have not formed the habit of religion.—*Cleland B. McAfee.*

Saturday, 30th. *Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. iii. 10.*

Secure not thyself in the conceit of not bringing forth evil fruit. A Christian is not defined by mere negatives.—*Selected.*

Sunday, 31st. *Faint not in well doing. 2 Thess. iii. 13 (margin).*

The words literally mean: "When you are doing beautiful or good things, do not take the evil of it into your heart." Now I think that is a great insight into the human heart. For when we "faint" in any good cause, either in the solitary business of our own spiritual life, or in the duties which Christ lays upon us with regard to others, what really happens within us is just what St. Paul says, we "take the evil of it" into our heart. You are doing something, let me say, for Christ's sake. You meet opposition, either within your own nature or outside in the world. Well, the danger is that you let your mind dwell upon the difficulty. You allow yourself to fall into thinking of the evil as though *it* were the heart of it all. That, says the apostle, is what we are not to do. It is that that tires us. We are not to let the difficulties that lie in the way of any spiritual ambition or task come into our heart. Christ is to be in our heart; and however close to us the difficulties may come, we must never allow them to come so close to us that Christ cannot get in between them and us.—*John A. Hutton.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE PASSOVER.

(August 10, Ex. xii. 1-42.)

August 4. Ex. xii. 21-31.
August 5. Ex. xii. 1-20.
August 6. Ex. xii. 37-51.
August 7. Matt. xxvi. 17-30.
August 8. Ex. xxi. 2-6. Ruth iv. 1-10.
August 9. Rev. iii. 7-22.
August 10. John x. 1-9.

"That night . . . . [was] to be observed of all the children of Israel in their generations" (ver. 42). The processes which

had been quietly at work since the days of Abraham (Gen. xv. 14) came quickly to a head.

"That Night" the Long Conflict with Pharaoh came to an End. It began in v. 2. This was a test case. If the Egyptian monarch had conceded so much, new conciliatory relations would have been established between him and the two Hebrew brethren, which might even have resulted in the peaceable emancipation of the whole nation. But Pharaoh's rough refusal of a perfectly legitimate demand put him absolutely in the wrong. Afterwards, under the pressure of the plagues, he made four attempts at compromise, each of which Moses had no option but to refuse (viii. 25; viii. 28; x. 8-11; x. 24).

All these efforts at compromise lay broken and torn on the ground. Pharaoh had closed the last interview with violence, threatening Moses with death; and there was nothing more to be done than set him absolutely aside. "That night," therefore, witnessed the culmination of a long struggle. One subterfuge after another had been swept away, the true character of the king was revealed, the last effort to turn him from his purpose had failed and there was an anticipation in this case of Dan. iv. 13, 14.

The sun that melts wax hardens clay; but the difference between these two results is due, not to any arbitrariness in the nature of the sun, but to the nature of the substance which it affects. Thus contact with the same holy, loving Spirit made Moses the meekest and Pharaoh the most obdurate of men. To one the grace of God was "the savour of life unto life"; to the other "of death unto death." The soft vernal rain, falling on one plot of land, causes it to bring forth fruit for those by whom it is dressed; the same rain, falling on the waste lands, covers them with thorns and briers, which are for the curse and burning. (See Heb. vi. 7, 8.)

"That Night" Led to the Great Enrichment of Israel. Of old it had been foretold that Israel should come out of Egypt "with great substance" (Gen. xv. 14). When Jehovah first unfolded His projected deliverance, the Divine forecast was to the same effect (Ex. iii. 21, 22). On the eve of the exodus Moses was bidden to give effect to these predictions (xi. 2). The psalmist of a much later date noticed this item in his song (Ps. cv. 37). Much misconception has arisen by the mistranslation of the A. V. which employed the words *borrow* and *lent*. The R. V. substitutes *asked* and *let them have*.

It is plain that these were freewill gifts, which the Egyptians gave and the Hebrews received as a final wage for long years of enforced and unremunerative service. The severe trials and repeated disappointments of the harried people elicited a large amount of sympathy, which was expressed in these gifts. They were specially opportune when the time came for the construction of the Tabernacle, which could never have been so gorgeously equipped with precious stones and priceless hangings but for this spoiling of the Egyptians.

"That Night" was to Date the Beginning of the Year. The new year—and all after years—was to begin with the Passover. On the tenth day the kid, or lamb, was set apart. It must be a male, without blemish, and in its prime. No foreigner might partake, and no part might be left over or carried outside the house. Between sunset and starlight on the fourth day it was killed. The blood on the outside of the house suggested that the family were sheltering behind this sign from the destroying angel; whilst the feast within suggested that Jehovah had condescended to eat with His people. Each house was a temple, each father was a priest, each firstborn son was saved by blood.

The whole Hebrew population stood ready to set forth at a moment's notice—feet sandaled, staff in hand, girded loins, standing to eat in haste! At the dread hour of midnight, the firstborn of Egypt died; and shortly after every Hebrew family was hurrying, by the light of the full moon, to the appointed trysting place. Babes and young children, the aged and sick, were borne on asses. The man drove his cattle or sheep; the woman carried her kneeding trough and unleavened dough upon her shoulder. Each village contributed its confluent rivulet to the swelling stream of fugitives. As they advanced they were joined by great multitudes of aliens and slaves. There were 600,000 men able to bear arms, i.e. between twenty and

sixty years of age; and this would yield a total of no less than 2,000,000 men, women and children.

"That Night" Beheld the Redemption of the Firstborn. From that hour the firstborn of man and beast belonged to God; and, in memory of this event, the firstborn of all animals was offered in sacrifice, with the exception of the ass. All firstborn sons were redeemed from death by the sacrifice of a lamb, and were expected and required to act as a band of priests unto the Lord. It must have been a solemn thought to the boys of each successive generation, that either a lamb had died that they might live, or that money had been paid down for them, in the first hours of their unconscious infancy (Num. xviii. 15). See also Num. iii. 44-51.

But who can exhaust all the sacred significance of these emblems? The Apostle sheds a flood of light on them, when he says: "For our passover also hath been sacrificed, even Christ." (1 Cor. v. 7, R. V.) We are sheltered beneath His shame, sorrow, suffering and death. We are fed on His flesh, which, in His own words, is "meat indeed." We are redeemed to be "a royal priesthood, a holy nation, a people for God's own possession." Our ransom price from the slavery of sin is not "silver or gold," but "the precious blood of Christ." It is not what we see, but what God sees, that saves us. "When I see the blood, I will pass over."

Golden Text: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. xx. 28.*

CROSSING THE RED SEA.

(August 17, Ex. xiii. 17 to xiv. 31.)

August 11. Ex. xiv. 19-31.
August 12. Ex. xiii. 14-22.
August 13. Ex. xiv. 1-14.
August 14. Ex. xv. 1-21.
August 15. Matt. viii. 23-27. Mark iv. 35-41.
August 16. Ps. ii.
August 17. Rev. xv. 1-8.

At first the direction of the exodus was southeast, but suddenly the guiding cloud took a course due south, along the western shore of the Bitter Lakes. By this route, five or six days after setting forth, the Israelites found themselves in the extreme point of a wedge. On one side the Red Sea, on the other the wilderness, and in front an insuperable barrier of mountains. There was no natural egress from the *cul de sac,* except they turned back on their course. Probably it was the supreme test of Moses' faith. He knew perfectly well what was happening, and the peril into which he was leading this helpless flock of human beings; but he maintained an absolutely untroubled composure. He knew that God had pledged His word to deliver His people, and if He seemed to take them into an impossible labyrinth, there must be a way out. He knew in Whom he had believed; "his heart [was] fixed, trusting in the Lord."

In the meanwhile Pharaoh had recovered from his extreme alarm. As no further deaths had followed on the destruction of the firstborn, he probably thought that Jehovah had expended all His arrows, and there was nothing more to fear. Moreover, he realized how great a loss he and his people would sustain in the exodus of so vast a body of slaves, many of whom were highly skilled in the arts of that age. When, therefore, he heard of the change of route, and knew that Israel was entangled in the land, he mustered all the troops available, and marched in pursuit with 600 chariots and perhaps 100,000 footmen, all trained and disciplined soldiers.

There were Four Stages in God's Deliverance. (1) *The Movement of the Cloud.* It was sundown when the Egyptians, after a long and hasty march, arrived on the ridges of the desert hills overlooking the Israelite camp below them on the seashore. They could watch every movement, hear every sound, and were truculently sure of their quarry. But suddenly the cloud removed from the head of the Israelite column and settled as a wall behind and around them. This movement altered the entire aspect, because it spread a thick darkness over the Egyptian lines, and presented an impenetrable barrier to their advance. Israel, on the contrary, enjoyed a brilliant glow of light, which turned the darkness of the midnight into broad day. "It was a cloud of darkness to the one, while it gave light by night to the other."

(2) *The Strong East Wind.* Probably it contained a large ingredient of south wind as well as east, which drove towards the land the upper waters of the shallow bay, now silted up; whilst at the same time a strong ebb tide may have drawn the lower waters southwards, so that a pathway, a mile or more in length, was cleft across the sands. "With the blast of thy nostrils, the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea."

(3) *The Storm.* When the Egyptians saw the wall of cloud slowly moving forward, and realized that Israel was escaping, that their camping-ground was being vacated, and the sea bed entered, their rage knew no bounds; and they hurled themselves in pursuit. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."

So they "pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD . . . . troubled the host of the Egyptians." Josephus says that showers of rain began to descend, with thunder and lightning and flashes of fire, "nor was there anything wont to be sent by God as indicating His wrath, which did not happen to them on this occasion." The psalmist describes the situation in Ps. lxxvii. 17-18. Then, as the Egyptians, stricken with panic, turned to flee, their chariot wheels sank deep in the soft ooze of the sea bed, so that rapid movement and, therefore, escape became impossible.

(4) *The Returning Tide.* When Moses stretched out his hand over the sea the second time, the wind lulled, and the waters which it had upheld towards the land rushed back, while from the south the tide turned and raced furiously forward. The parted waves leapt together, and, encumbered by their heavy armor, the Egyptians "sank as lead in the mighty waters."

Explain it as you will, there can be no reasonable doubt that the deliverance of Israel from the clutches of their foes was a conspicuous act of Divine power in answer to the faith and prayer of Moses, and through the operation of natural law (Heb. xi. 29). But no less Divine is the salvation of every soul of man. It is from beginning to end of God. The grace that prompts to redeem, the work of the Cross by which our redemption was effected, the tender wooings and strivings of the Holy Spirit which first suggested that we should wish to be redeemed, the patience which has never surrendered the conflict with the evil of our nature—all are of God.

GOD'S SALVATION IS CHARACTERIZED BY FINALITY. "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever." The hostility of Hebrew and Egyptian had lasted for centuries. Again and again the Hebrews may have rebelled against their intolerable sufferings; but even if they were successful for a time, the old tyranny closed in upon them, like manacles clasped again on the hand of an escaped but recaptured slave. Now, at last, the Egyptians, who had made their lives bitter, lay dead on the seashore. They looked for the last time on those hard, cold, stony faces, and then took their journey into a land wherein the Egyptians would have no part. They might have to encounter Midianites and Moabites, but Egyptians—*never.*

GOLDEN TEXT: *Before they call, I will answer. Isa. lxv. 24.*

THE BREAD FROM HEAVEN.

(August 24, Ex. xv. 27-xvi. 36.)

August 18. Ex. xvi. 2-15.
August 19. Ex. xv. 22-xvi. 1.
August 20. Ex. xvi. 18-36.
August 21. Ps. lxxviii. 18-32.
August 22. John vi. 30-35; 47-51.
August 23. Ex. xvii. 1-7.
August 24. Ex. xvii. 8-16.

On leaving Elim, the way lay at first through a labyrinth of rich sandstone, like the outer avenues of some great temple; and indeed they were on the outskirts of a Temple not made with hands, where they were to meet with God. There is much wonderful scenery between Elim and the wilderness of Sin, notably at that spot alluded to in the itinerary recorded in Num. xxxiii. 10: "They removed from Elim, and encamped by the Red Sea." It was there, as Dean Stanley reminds us,

that they had their final glimpse of Egypt on the farther shores of the bright sea that formed the base of the view.

"And they removed from the Red Sea, and encamped in the wilderness of Sin." It was a toilsome journey, in part along the strand and then through scorching valleys; but the general distress was greatly augmented by the failure of their stores of food. Famine threatened the host. Moses and Aaron were assailed with angry murmurs; and regrets were freely expressed that they had not remained in the slavery of Egypt, where at least they had "fleshpots" and "bread to the full." It was under such circumstances that the Lord said to Moses, "Behold, I will rain bread from heaven for you."

The Miracle of the Manna. *It was a distinct act of God.* He spread the table for them in the wilderness, which they had deemed to be impossible. They had spoken against Him, saying, "Can God furnish a table in the wilderness?" But He did more: He gave them to partake "of the corn of heaven," and "man did eat angels' food." He thus gave evidence of His inexhaustible resources, and showed Himself willing and able to supply all their physical need, whilst they learned His great lessons.

Many theories have been advanced to account for this great miracle. Some have ascribed it to the honeydew which falls in the desert and refreshes the exhausted traveler; others to the tree-manna which exudes from the tamarisk tree; others again have made much of an edible lichen which grows in the desert; but none of these hypotheses meets the conditions of the case. For instance, how can these theories account for the abundance of the manna, its cessation on the seventh day, its perennial provision for forty years, or its sufficiency as the staple of human life? We are quite prepared to admit that there was a substratum of Nature beneath the miracle, as there was in the gift of quails, in the feeding of the five thousand, and in all the miracles; but in the last resort there can be no doubt that it was the act of God, calling into operation, as He invariably does, some far-reaching natural laws and processes.

It was a supreme act of grace. It is an astonishing fact that there was not, on God's part, a single severe word in reproof of the people's murmurings, far less any punishment. At a later period, when they had been longer under His training, they were severely punished when they gave way to a similar outburst of complaint (Num. xxi. 6; 1 Cor. x. 10); but in this preliminary stage of their education God made allowances for them, large and merciful in extent. Both here and at Rephidim, when they tempted and proved Him, He did not chide, but bore with them as a father with his querulous child. Surely He knew their frame, and remembered they were but dust. He put the gentlest construction on their wild speeches, on their forgetfulness of the great benefits they had received, on their ingratitude, on their accusations of and reproaches to His servants, on their exaggerated estimate of Egypt, on their distrust and unbelief of Himself (cf. Ps. lxxviii. 39).

The daily gift was intended as a test. "The people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." The gift of manna during forty years, many of which were stained by sinful murmuring and disobedience, was a perpetual exhibition of God's patience, long-suffering and fidelity to His promise. But the rules prescribed for the gathering of the manna were a prolonged test of their obedience. They were also trained to dependence, and self-control, and care for one another, as they stooped daily over the desert floor.

This God is ours to-day. When He is directly responsible for our circumstances, we shall find Him faithful. Is not this a particular instance of that great law? If the people had gone wantonly and willfully into the desert, there would have been no obligation on God to supply their need. But God had led them there. His moving cloud was directing every step. Even Moses was not responsible for the route. Obviously, then, He could not leave them to starve in the wilderness. When once we have started forth at His command, and have gone on His providentially indicated way, we may say it with reverence that God cannot refrain from assisting us, save at the loss of His dearest attributes. It is quite true that we have to obey His laws.

We must go out and gather; we must observe the laws of rest; we must not gather more than we need; we must care for our families and homes. But these observances do not touch the primal and gracious faithfulness of the Father of lights, in Whom is "no variation, neither shadow that is cast by turning." Trust Him absolutely. After all, every meal comes from above. Our Father in Heaven gives "our daily bread." Every day we are sitting at His table; though our bread comes through the sweat of our brow, we only gather what He has provided.

THE ANALOGY. (John vi. 27.) Was the manna needful for the body? Even more urgently is Christ needed for the soul. Alas, that our spiritual health is so impaired that we have lost our appetite! Was the manna given freely for all the camp of Israel? Even so is Christ given for all. He is "the bread of life" for the world. Every one that seeth the Son, and believeth on Him, may have eternal life. Was the manna so accessible that the people had only to stretch forth the hand to take it? The word of life "is nigh thee, in thy mouth, and in thy heart." There is no need, therefore, to climb into heaven, or descend into the depth. Was the manna white in color, and sweet to the taste? A master mind in our days has made his hero, a well-disposed heathen, see in Christ, even before he could believe in Him, "the *White* Christ." Did the manna distill noiselessly in the night? So Christ "cometh not with observation"—not in the wind, the fire, the earthquake, but when other voices are hushed. Was it needful to gather the manna? So Christ calls Himself "bread," to bring this point out strongly, not only what He is, but what we must do with Him. He must be received, fed upon, inwardly appropriated. As the mouth receives, and the digestive organs assimilate and transform our food into vital force, so must we feed spiritually upon our Lord, until He be formed in us.

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." But if you come to Him you shall never hunger; if you believe in Him you shall never thirst.

GOLDEN TEXT: *Jesus said unto them, I am the bread of life. John vi. 35.*

ISRAEL AT MOUNT SINAI.

(August 31, Ex. xix; Heb. xii. 18-24.)

August 25. Ex. xix. 1-6, 16-21.
August 26. Ex. xviii. 1-12.
August 27. Ex. xviii. 13-27.
August 28. Ex. xix. 7-14.
August 29. Heb. xii. 18-29.
August 30. Ps. cxi.
August 31. Heb. x. 18-25.

Leaving Rephidim, the pilgrim host, led by the cloud, traveled slowly along the Wâdy-es-Sheykh, which still forms the great highway of the desert, running due east and west, from the Red Sea to the Gulf of Suez, until they came to the plain *Er Râheh,* which means "the palm of the hand." It lies outspread from north to south, two miles long and half a mile wide, nearly flat, and dotted over with tiny shrubs. On either side are mountains composed of black and yellow granite, and at the end, blocking the southern extremity of the plain, rises the sheer precipice of Sinai, 1200 feet to 1500 feet in height—the Mount of God. The peculiarity about this huge cliff is that it resembles, as nearly as possible, a colossal pulpit. It springs perpendicularly from the level of the plain, and might easily be touched, as though it were a wall; and in front are some slight alluvial mounds, on which the artificial railing was probably placed. From this pulpit on which the cloud brooded, the Almighty spake, in words that linger still upon the trembling air. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."

No spot on earth, it has been affirmed, combines in a more remarkable manner the conditions of commanding height and of a plain in which the sights and sounds described here could reach the assemblage of 2,000,000 souls. "That such a plain should exist at all in such a place," says Dean Stanley, "is so remarkable a coincidence with the Sacred Narrative as to furnish a strong internal argument, not merely of this being the actual scene of the giving of the law, but of it having been described by an eyewitness. All the surroundings suit the narrative. The awful and lengthened approach, as to some natural sanctuary; the long retiring sweep of the plain, enabling the people to remove and stand afar off; the cliff rising like a huge altar,

and visible against the sky in lonely grandeur from end to end of the whole plain." Those who, in Switzerland, have heard the shepherds and mountaineers speaking to each other across the valleys, quite a mile in width, will have no difficulty in understanding that even a human voice might be heard down that plain in the dry and quiet air.

That part of the peninsula abounds in water springs, which are never dry; and, though the heights are bare and wild, there are innumerable valleys of exceptional richness, and there must have been an abundance of provision for the people and their cattle. Here the host encamped, little realizing the long sojourn that was before them, and the world-wide, time-long importance of the events in which they were to take part. So far in the history of the world nothing has happened, with the single exception of Bethlehem and Calvary, so august, so momentous, so sublime, as the giving of the Law of God Himself at Sinai.

The Giving of the Law had an Aspect to the Whole World. The Divine law is engraven on the moral nature of man. The work of the law, says Paul, is written in men's hearts, their consciences bearing witness therewith, and their thoughts excusing or accusing them (Rom. ii. 15). Else how could God judge the world? There must be one standard of appeal, one code of morality, not only set up in high heaven, but duplicated in each human breast. Otherwise it would not be possible to bring in "all the world . . . . guilty before God." But it was necessary that these convictions of righteousness should be set forth authoritatively, in clear-cut and single majesty. Sir Walter Scott, in his "Old Mortality," has depicted the peregrinations of a son of the Covenanting race, as he traveled throughout Scotland, removing the moss and lichens that had obliterated the inscriptions on the tombs of the mighty dead. This is precisely what the giving of the Law did. It would have had, comparatively speaking, small effect, if it had now been promulgated for the first time as a new code of morals. It is because God's code so precisely reflected and echoed man's deepest convictions, that the Decalogue, and the statutes which follow, have commanded universal respect.

The Covenant was Promulgated through a Mediator. Paul says: "It was ordained through angels by the hand of a meditator" (Gal. iii. 19). Three times apparently Moses went and came. As soon as the camp had been pitched, we are told that "Moses went up unto God." It was as though there had been some previous appointment that he should do this, and he was met by the voice of God telling him of the preciousness of Israel to Himself, and pleading for obedience—"If obeying, ye obey."

A second time he returns to God to bear the answer of the people; and a second time he was bidden to go down and tell the people to prepare to meet their God when He came down. One of the results of that coming was to be that the people should hear Jehovah speaking to Moses and so believe him for ever. He went down to sanctify the people, to bid them wash their clothes, and put bounds and barriers around the mount, that none might touch it.

Yet once more on the third day, when the smoke of Sinai "ascended like the smoke of a furnace, and the whole mount quaked greatly" because the Lord had come down, the Lord called His servant to the top of the mount, and said to him again, "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also . . . . sanctify themselves, lest the Lord break forth upon them."

It was Absolutely Necessary for Mankind to Learn the Nature of Holiness. There is an awful contrast between God and humanity, between the Holy God and His sinful creatures. How could this lesson be impressed by mere words? They would convey no distinct or permanent impression. So God chose out of the human family one nation, which was separated and cleansed, so far as outward rites went. But even this people were deemed absolutely unfit to approach Him. Barriers must be erected, to keep them at a distance, which only one of their number might pass, and he their leader and saint. But even he exceedingly feared and quaked (Heb. xii. 21). No animal was to stray there under penalty of death, because the animal creation is closely related to man. If a man were to touch that mount, he

would meet death; but no hand must touch him, he must be stoned or shot through. If even the priests broke through the barriers, they might be stricken with death. No lesson could have been more impressively taught. And it is for all time. Who would not fear Thee, great God, "glorious in holiness, fearful in praises, doing wonders"? Surely "holiness becometh thine house."

It must have been a great spectacle on that third day. The dense clouds veiling the mountain peaks and riven with lightning! The thunder like the rattle of an army of angel drums, announcing the approach of God! The furnace flames that cast a lurid light upon the scene! The thrilling notes of the trumpet, "exceeding loud"! Only once again will the ear of man hear that resonant voice, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." But we "are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest"! No, the blackness hid the face of God from the eyes of our dying Lord! The darkness was the midnight in which He cried, "My God, my God, why hast thou forsaken me!" The tempest is that which broke on the Cross and exhausted itself! Thank God, we are to the windward of the storm, for we are come "to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things."

Golden Text: *Let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. xii. 28.*

THE TEN COMMANDMENTS. I.

(September 7, Ex. xx. 1-11.)

September 1. Ex. xx. 1-11.
September 2. Deut. vi. 1-9.
September 3. Acts xvii. 16-31.
September 4. Ps. cxv.
September 5. Deut. xxiii. 21-23. Matt. v. 33-37.
September 6. Neh. xiii. 15-22.
September 7. Isa. lvi. 1-9.

The scene of the giving of the law is unparalleled in human history. No single moment in the story of the nations can be compared with it. We meet with pyramids and palaces, wars and triumphs, mythologies and ceremonials, discoveries and conquests, but never is it recorded that a whole race was gathered to hear the proclamation of the Divine Will.

The phrase "Ten Commandments" is suggested by our Lord's words to the young ruler in Matt. xix. 17. The Hebrew phrase is "The Ten Words." See Ex. xxxiv. 28; Deut. iv. 13 (R. V. margin). They are distinguished by three characteristics from all other words: (1) they were spoken by God Himself; (2) they were written by the finger of God on the tables of stone; and (3) they set forth His will in a concrete form, of which the spiritual essence is diffused through our moral nature as conscience. (See Rom. ii. 15.)

The Foundation of Law. Before these commandments were spoken from Sinai they were embedded in the nature of things. The distinction between right and wrong is fundamental. It underlies the very Being of God. Even where the story of Sinai has never gone it is always right to do right and wrong to do wrong. This is what the psalmist means when he said: "Righteousness and judgment are the habitation of his throne." It is for this reason that God is able to judge mankind. As each of us carries in his pocket a watch to tell us the time for our private and individual use, time being decided not by our watches, but by the revolution of the worlds in space, so each man's conscience tells him what is right and wrong, and Sinai is the great clock that chimes out the ten strokes of eternal righteousness; but, after all, those great distinctions of rightness and wrongness are based on the original constitution of the universe. We are reminded here of Hooker's immortal sentence: "Of Law there can be no less acknowledged than that her seat is in the bosom of God, and her voice the harmony of the world." To be out of harmony with that Law is hell.

The Introductory Sentence. Men have been wont to see at Sinai only the sterner and more terrible aspects of God's nature, but the opening words contradict that view. Granted that "I am Jehovah thy God" declares the majestic authority of the Eternal, surely the tender sequel—"which brought thee out of the land of Egypt"—recalls the love which espoused the nation when cast

out "to the loathing of [their] person" (Ezek. xvi. 5).

Remember that order! *First* God saves: and *then* delivers His law. Had He propounded these laws in Egypt, Israel would have turned from them in despair. Crushed under the taskmasters they would not have hearkened for bitterness of spirit. But the Almighty first manifested Himself in redemption. Israel had seen His mighty arm awake and make itself bare in the eyes of the heathen. They were prepared to listen to His voice because the lightnings and thunders that played about Sinai had already carried terror and destruction to their foes. He had brought them "on eagles' wings" to Himself. His manna awaited them each morning. His waters flowed from the flinty rocks for their thirst. His pillar of cloud guided their march. This is God's way still. He delivers us from the power of darkness, and translates us into the kingdom of His dear Son, and then entreats us to keep His commandments. See 1 John ii. 17; Rom. xii. 1, 2.

The Divisions of the Decalogue. That there were *ten* commandments is clear from Deut. x. 4. Opinions have been diverse as to how they should be divided. The ordinary division—that we follow—is that of the Greek and Reformed churches. The Roman Church and the Lutherans combine our first and second commandments into one, and break up our tenth into two. But this latter division does not make clear that to have another God than Jehovah is one form of sin, whilst to make an image of God is another.

Some have thought that since there were two tables of stone, the ten commandments were equally divided between them, five on each. If this were so the fifth, referring to our parents, would come in the same class as those referring to God, and this might be admitted, because love to God involves all other love. But, on the whole, the old division,—into four and six—is better, the first being our duty to God, the second to man; first, religion; then, morality. The precepts of the first table demand that God be honored in His Being, Worship, Name and Day. Those of the second require that he who loves God should love his neighbor also, with a love that will refrain from injuring him in deed and word and thought, in his person, property, home and reputation.

The Ten Commandments are Fulfilled in the Gospel. Jesus Christ came not "to destroy, but to fulfill" (Matt. v. 17). When He was questioned with regard to the Decalogue, He summed it up under two great headings of Love (Luke x. 27). But Paul went still further: see Rom. viii. 8-10. If a man loved God perfectly, having never seen the Old Testament but only the New, and if after years of holy communion with God in Christ, under the teaching of the Holy Spirit, he were suddenly to come on the Decalogue there would be no new feature to introduce into his life, because the love of God shed abroad in his heart would have kept him from doing the things here forbidden, and prompted him to fulfill the positive counterparts of these negative prohibitions.

Note the Four First Commandments. The *first commandment* insists on the unity of the Divine nature. All mankind had become infected with belief in a plurality of gods. But from henceforth monotheism became the basis of the religious life of the foremost races of the world—the Hebrew, Christian and Moslem. The *second* repudiates the use of idols, because they interfere with the spirituality of worship. Almost insensibly the mind of the worshiper fixes on the material embodiment of the spiritual object of worship, and loses the sense of the Eternal and Infinite. "God is a Spirit," said our Lord: "and they that worship him must worship him in spirit" (John iv. 24). The *third* forbids the flippant as well as the false invocation of God. It includes any attempt to turn Divine things into objects of ridicule. The *fourth* puts the observance of a seventh part of our time for rest and worship on the level of the three foregoing laws, because this recurring opportunity is needed by the spiritual as well as the physical life of man. Man is a seven-day clock. He needs regular winding up. The sanctions of the Rest Day are embedded in human nature and are obligatory as a religious duty. (See Isa. lviii. 13, 14.)

Golden Text: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. Luke x. 27.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Daniel i. 8 to 17.

When Daniel A. Poling, of Ohio, was notified that he had been chosen to conduct a broad, unifying, nation-wide, interpartisan temperance and civic campaign, he telegraphed his reply in these words; "Trusting in the Lord Jesus Christ for strength, I accept the high commission."

Mr. Poling is a young man of brains, fire and power, a genuine orator, sympathetic, cordial, tactful, absolutely manly—and a sincere Christian. His purpose is a prohibition plank in all political parties. With such a goal and such an acceptance of his commission his success is assured. Take heart, ye who are weary in the temperance warfare: the Daniels are not all dead.

* * * * *

A year ago Berne, Ind., was decidedly "wet." Through the heroic leadership of Fred Rohrer last fall it went "dry," four to one. But his fight was a hard one. His house was dynamited, he was attacked bodily, first by a saloon keeper, again by a mob—and never once, through it all, did his wife get scared, so the story goes, "of dynamite, skull and crossbones, mob, clubs or guns." When some one suggested she "would be a widow," she replied, "I would rather be the widow of a dead hero than the wife of a living coward." This brings to light the fact that there are thousands of women with the spirit of a Willard, a Somerset or a Livermore, who, though they cannot lead the van, can solidly bank up the rear. God bless the everyday heroines of the temperance cause!

* * * * *

Not long ago a canvass was made of sixty popular magazines to find out where they stood on the temperance question. Forty out of the sixty said space could not be bought, at any price, for liquor advertisements. "We should suspend business first" was the purpose expressed in one form or another by all the editors of these magazines. This canvass emphasizes the fact that, scattered throughout our loved land, are thousands of everyday heroes, who would sacrifice their business in the cause of temperance. God bless the everyday heroes of the temperance cause!

Psalm civ. 1 to 35.

From Nature's flower and plant life we learn the true meaning of beauty, liberality and adaptability. The trees, with their wide-spreading doors ever open to bird, beast or humanity, teach us the lesson of hospitality. Artists try in vain to copy her, poets essay to express her in verse, musicians vainly attempt to catch the harmony of her breezes, physicians seek for her healing balms, scientists study her creeping, crawling and flying life, humanity enjoys her; and yet how few recognize the Fatherly love which created forest and field for the express pleasure and benefit of mankind!

* * * * *

I asked the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red.
"'Twas looking toward the sun," he said.

I asked the violets sweet and blue,
Sparkling with the morning dew,
Whence came their color. Then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun.
I asked what made their tints so bright.
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim.
He answered, "Looking up to Him."

* * * * *

The instinct of the birds that carries them from the wintry North to the sunny South says to us, "Be thou thus keen of instinct for the path your Saviour trod."

"The rose saith in the dewy morn,
'I am most fair;
Yet all my loveliness is born
Upon a thorn.'"

The mountains, lifting their peaks above turbulent rivers and rockstrewn valleys, say, "Look above the stress of life's duties and its apparently insurmountable obstacles; 'God's in His heaven, all's right with the world.'"

The roadside weed, unnoticed by the tramp of the throngs hurrying by, says, "In loving humility stand ready to serve the lowest and most unattractive need."

The winding brook, singing its way down the hill slope, and out upon the parched meadows, says, "Thy life should ripple with praises, and sing songs of thanksgiving, not only in the sanctuary where it is pleasant and easy, but out upon the highways that are parched by sin."

John iii. 25 to 36; xxi. 24, 25.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way":
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

Christianity that cannot be proved under your own "peculiar circumstances" is not Christianity.

* * * * *

When, late in life, a sceptical lawyer became converted, he was asked by his pastor what sermon or song had most influenced him. He replied, "No sermon and no song, but the simple, sincere, faithful life of your church janitor. He never tried to convert me, but I couldn't help seeing that he had some comfort and steadfastness that I had not." No man or woman, even in a lowly position, can live a sincere, faithful Christian life without proving to somebody the reality of God's comfort and steadfastness.

* * * * *

"If you are hanging on a strap in a crowded street car," says one, "and the conductor says, 'Step forward, please,' and there is no place in front of you where you can step forward, the way you act is a proof of your religion."

"She certainly is a good woman," said a servant girl, speaking of her mistress, "because all the four years I have worked for her she has been as sweet and polite in her kitchen as she has been in her parlor."

The proofs of Christianity that this world is looking for are "sermons in shoes," that are walking in the Spirit.

Ephesians vi. 10 to 20.

Below are the closing words of a South Sea Islander's prayer at the close of their Sunday evening meeting: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box until another Sabbath comes around. Rather, let Thy truth be like the tattoo on our bodies, ineffaceable till death!"

* * * * *

From the China Inland Mission there comes a picture of a man seventy-two years old starting out with his bundle of books, selling or giving away his Bibles, and explaining the precious words to the people. Just before he started on a long tour he was overheard praying: "Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife." It is said that never in all this man's travels has he been once molested.

* * * * *

"Lord, I have groveled on my knees in prayer.
Hour after hour, I cried; yet all in vain;
No hand leads up to heights I would attain,
No path is shown me out of my despair.
Then answered God: 'Three things I gave to thee—
Clear brain, brave will, and strength of mind and heart,
All implements Divine to shape the way.
Why shift the burden of thy toil on Me?'
Till to the utmost he has done his part
With all his might, let no man *dare* to pray."

* * * * *

Two weeks before his death Adoniram Judson said, "I never prayed sincerely and earnestly for *anything* but it came." Thousands of missionaries from every quarter of the globe could subscribe their name to Doctor Judson's testimony. None better

than the missionary knows the value of prayer. From the Haystack prayer meeting to the present day, prayer has been the strongest force for modern missions.

1 John v. 1 to 15.

Once when Oliver Cromwell's secretary was sent to the Continent on State business he was detained over night in a seaport town. He worried so about his errand he could not sleep. Finally, one of his servants asked him, "Did God rule the world before we were born?" "Certainly," replied the secretary. "Will He rule it after we are dead?" "Of course," was the reply. "Then," said the servant, "why not let Him rule the present too?" Yes, why not

"Build a little fence of trust
Around to-day?
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow."

* * * * *

A saintly old colored woman, a character in one of Doctor Mead's stories, says, "Dar am two things I couldn't get along widout; one ob dem is a broom, and de oder is faith. Wid a broom I keeps de dust and dirt out of my way, an' wid de faith I keeps de cobwebs out of my sky. Bress de dear Lord for brooms and faith."

* * * * *

The story is told of a man who was compelled one night to cross a wide, frozen river. Notwithstanding the assurances of those who were thoroughly familiar with the region and repeatedly crossed on the solid ice, the traveler feared to undertake the trip, but finally began to crawl his way over. When near the middle of the frozen stream he was startled by a sound in the distance, and saw a man driving a heavy team of horses pulling a great load of pig iron across the ice; yet there was not the least sign of a crack anywhere.

"Foolish man," do you say? And yet, do we not more often see man's faith crawling than walking?

* * * * *

A converted Zulu thus explains faith: "In our country strong men carry people across the rivers. Before these men go through the river they tell those they carry to take a firm hold. Those that have confidence in the carriers obey, and safely reach the other side, but those that lose confidence, and let go their hold, perish in the flood. To have faith means to take hold of Christ and His Word."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

AUGUST, 1913.

JOHN

Friday, 1st.

The Gospel of John brings us at once into the profoundest facts concerning the person of Jesus. Here He is seen as "God . . . . manifest in the flesh." The light is brighter than anywhere else, so bright in fact that it would blind us were it not veiled by the human life story that runs all through the book.

This is essentially the Gospel for those who are Christians. Those born again have been brought into relationship with the God-Man, and here is found the evangel of life in union with Him, and consequently the subject is the Eternal Word of Life in its manifestation to men. If, in the perfect manhood revealed in Luke's Gospel, we see God's original intention for man in creation, in John we have a glimpse of God's purpose in grace for those who are redeemed by Christ, and brought into identification with Him thereby. Heaven's

word of wisdom sounds amid the foolish arguments of men, and is refused. Heaven's light shines upon the pathway where men stumble in darkness, and men creep back into deeper darkness. And yet not all. There are those who behold the glory, and learn the wisdom. It is for these that John's Gospel is written.

John i. 1, 14, 18.

The first eighteen verses form the introduction to the whole book and lay before us its subject and its scope. Of these verses, those chosen for to-day's reading form the main argument. The rest are parenthetical and expository, and are reserved for separate consideration.

In the first verse we are brought into the full glory of the Son of God. Nothing so easily blinds as light, and here the light is so intense that it cannot be appreciated without quietness and waiting. As we wait we discover a threefold statement concerning the Lord.

(1) Concerning the fact of His existence: "In the beginning was the Word." This is a glimpse of a fact preceding the beginning of created things. Whenever that beginning was, then was the Word already existing.

(2) Concerning the law or order of His existence: "The Word was with God." The word "with" here means more than being in the company of. It suggests interaction and communion.

(3) Concerning the nature of His being: "The Word was God." This is a simple and sublime statement leaving no room for doubt.

In ver. 14, the one which as to argument immediately follows the first, is stated the great fact of incarnation. This is a threefold fact also, answering the threefold statement of ver. 1. This may best be shown by a tabulation of the three statements, respectively, of ver. 1 and 14.

Ver. 1. "In the beginning was the Word"; "The Word was with God"; "The Word was God."

Ver. 14. "Full of grace and truth"; "Tabernacled among us"; "The Word became flesh."

Here the order of the fourteenth verse is reversed, because the revelation is made in inverse ratio to the facts declared.

Ver. 18 gives the glorious result to men of this wonderful incarnation, and is the key word of the whole book.

Saturday, 2nd. John i. 2 to 13, 15 to 17.

The glories of the Word are here dealt with in the varied processes of God's relation to humanity.

1. In creation (ver. 2-4). The Word was the Agent of creation, and through all subsequent processes to the original fact He has been the Worker. Every form of life is derived from Him, and in man life becomes light through Him. Of course that has reference to the Divine ideal.

2. In human history consequent upon the fall (ver. 5). He has ever been the Light which has shined through all the darkness, and upon which darkness has never been able to lay arrest. Conscience and the consciousness of right have always been the result of His shining.

3. For the new economy. The explanation of John Baptist's mission (ver. 6-8); he was not the Light, but bore witness to it. The true Light was coming into the world, and that fact created John's witness (ver. 9). The Light came, and was rejected; yet out of that rejection there sprang a new mystery of life, and souls receiving Him received a new life (ver. 10-13).

Then follows the double witness of John Baptist (ver. 15) and of John the Apostle (ver. 16-17). How wondrously in these verses the coming of Jesus is seen to be a Divine movement towards man! That is the supreme thought of this Gospel all through. We are amid the things of the earth and our own human life, yet all around the light of Divine thoughts and actions is falling.

Sunday, 3rd. John i. 19 to 28.

This paragraph is emphatic in the distinction between John Baptist and Jesus as the former understood it.

A deputation has been sent to the prophet, now in the latter part of his work "beyond Jordan." This consists of priests and Levites, who are Pharisees, and their business is to enquire from him something concerning himself. The force of the question is personal: "Who art *thou?*" This gives him

the opportunity of most emphatically declaring that he is not the Christ, but that the Christ is at hand; indeed, even then standing among them, though unknown. Let the passage be read, in every case putting special emphasis on the pronoun *"I,"* as of one contrasting himself with another, and John's attitude toward Christ will be seen. His testimony is calculated to arouse in his hearers a spirit of expectation, and so to turn attention from himself to the coming One. The seer is standing in the light of the coming Messiah, and his own person and mission are of very little importance save as they gather importance from Him Whose coming they declare. He is the voice, the Word is coming!

Monday, 4th. John i. 29 to 34.

The next day Jesus approaches the forerunner, and John, seeing Him, indicates Him, and makes a solemn assertion concerning Him. About six weeks have passed since the baptism, and Jesus is now returning from the days of fasting and temptation in the wilderness.

John's announcement, to be appreciated at its true value, must be heard with the ear of the Eastern. "The Lamb" was suggestive of sacrifice. In all probability, even then companies of sheep and oxen were being driven toward Jerusalem for Passover. There was no meaning at all in the pronouncement save that of a sin sacrifice, and this is at once seen when John so distinctly announces his own meaning by declaring that this Lamb of God "taketh away the sin of the world." Thus the voice gives no uncertain sound as to the largest meaning of the work of the Messiah.

It should be noticed that the word here is *"sin,"* not *sins*. Bishop Westcott says that the idea is that of the taking away by Jesus of the "common corruption of humanity which is personally realized in the sins of separate men."

Tuesday, 5th. John i. 35 to 51.

On the next day after John's great identification of, and declaration concerning, Jesus, he is standing with two of his disciples, when Jesus is seen walking. In this case, most probably He is walking away from John toward His own public work. John again points Him out, and immediately the disciples of the forerunner follow the Lord to become His disciples. It was a significant and suggestive fact, proving how perfectly John had fulfilled his mission.

Very beautiful is the account that follows of the gathering to the Lord of His first disciples. It is their gathering to Him personally that is here chronicled. The more formal call of some of them to association with Him in His work is recorded elsewhere. Here, individual men are finding the One for Whom men everywhere are waiting. They came seeking Messiah, and found that He had already found them, knowing all about them before they came to Him, as His words to Peter and Nathanael prove. Notice how the thought of discovery runs through as expressed by the words "seek," "findeth," "found": Christ finding men; men finding Christ; men finding each other that they may find Christ.

Wednesday, 6th. John ii. 1 to 11.

The real point and value of the miracle are declared in the last verse of the paragraph: it was a beginning of His signs, it was a manifestation of His glory. Bearing this in mind we ask what are the things of which this action was a sign.

First, it was a sign that He had power, creative power, at His disposal. By a volition, without a word, He carried processes of nature which usually occupied at least a year through in a moment. Wine is in its purity the juice of the grape, and through its gentle and mighty working Nature makes this of water. The Lord of Nature carried out the process of Nature quickly.

The miracle was a sign that the exercise of that power was at His own personal discretion. His address to His mother shows that the days of suggestion even from her are past. Yet the miracle shows that His power will be exerted in answer to faith. When she no longer suggested a line of action to Him, but in perfect confidence in Him told the servants to obey Him, whatever His commands might be, He responded, and she gained what she sought.

This first sign proves, moreover, His readiness to come into the gladness of human life and enrich it. Many will be the signs of His readiness to deal with sorrow. He begins with a token of His attitude toward pure joy in the actualities of human life.

Thursday, 7th. John ii. 12 to 22.

After a few days' retirement in Capernaum Jesus went up to Jerusalem, and there gave the first outward sign of His official position. It was fitting that this should take place in Jerusalem, the capital; and there in the temple which was the very center and heart of the nation.

It is a sad commentary on the condition of the people that the Master's work then had to be that of cleansing. The outer courts had been turned into a veritable market-place, with the avowed object of making worship easy by providing the sacrifices on the ground. Jesus saw that the motive behind the market was the selfishness of those who wished to enrich themselves; and, moreover, that the effect was evil on the worshipers. Sacrifice made easy is no longer sacrifice; it is superstition.

When asked for His authority He uttered words which at the time none understood, the meaning of which has been made clear in the course of His work. That answer, as He intended it, declared that His Cross and resurrection vindicated His action. He acted as against the making easy of sacrifice which was resulting in spiritual death, upon the basis of His coming sacrifice at infinite cost, through which He would open the way to larger, fuller life.

Friday, 8th. John ii. 23 to 25.

Such an action as that of the cleansing of the temple was bound to draw much attention to Jesus. It is evident, moreover, that while in Jerusalem He wrought other signs which served to still further arrest and arouse the public interest. The result is chronicled in this paragraph and is worthy of special attention. A true appreciation demands that there should be carefully noted the fact that the word used of the attitude of the people toward Jesus is the same as that which is used negatively of Christ's attitude toward them. Whatever word is used as translation should be used in both cases to bring out the sense: "Many believed . . . . Jesus did not believe," or "Many trusted . . . . Jesus did not trust," or "Many committed themselves . . . . Jesus did not commit himself." The faith was not mutual. Their faith was "on his name" as Messiah, and was begotten of signs which seemed to give promise of the fulfilment of their peculiar ideas of what Messiah would be. Jesus understood the faultiness and imperfection of those ideas and could not trust Himself to them The faith in which Christ has faith is that which is centered on Himself, and so is prepared to follow Him without question; rather than that which follows so long as He seems to fulfill our prejudiced hopes.

Saturday, 9th. John iii. 1 to 21.

Nicodemus would seem to have been one of the finest products of Judaism. In times characterized by insincerity and satisfaction with externalities in matters of religion, he was a thoroughly sincere soul, and an earnest seeker after truth. Moreover, in a day when popular opinion so largely influenced individual thinking, he was determined to investigate for himself, and at first hand; and so came to Jesus by night, not because he was cowardly, but because it was the time of quietness, and the time when it was likely he would obtain a lonely and personal interview. It was to such a man that the Master taught the necessity of the new birth.

To one familiar with all the past, great and wonderful as it was, Jesus was careful to point out that His coming marked the beginning of a new order, and demanded, therefore, new capacity. All the former had indicated and prepared for the kingdom. Now to see and enter life is required. How wonderful this statement and the Master's hint to Nicodemus that the new life was His own, soon to be liberated by the mystery of His lifting up, and communicated to believing souls! Through an agony of God's love, life and light were to come to men.

Sunday, 10th. John iii. 22 to 36.

The whole history of John the Baptist is characterized by a rugged splendor, but

nowhere does his greatness stand out more conspicuously than in this scene. The One of Whom he has been the herald has now commenced His work, and the news is brought of the crowds who are flocking to Him. There is no touch of jealousy, no latent sorrow even, at his own passing. The tone is triumphant and glad: "This my joy therefore is fulfilled. He must increase, but I must decrease." Those who find their true place of service as God has willed it, rejoice not only in its greatness and its exercise, but equally in its ending, for they know that He that cometh after includes all of value, and the decrease is only into the increase of Divine purpose.

The evangelist comments on this attitude, showing how reasonable and right was the position of the Baptist. The speech from above must be above all other. That witness is to certainties, not to speculations. And every man's permanence is assured by his believing and obeying this witness, and no other.

Monday, 11th. John iv. 1 to 14.

"He must needs pass through Samaria." Geographically that was the nearest way, but that is to miss the deepest meaning of the statement. The feeling between the Jews and the Samaritans was such that the former constantly crossed the Jordan twice, going far out of their way to escape any contact with the latter. Jesus' whole mission was opposed to such narrowness, and in order to find one sinning woman of the Samaritan people "he must needs go through Samaria."

What a picture we have here of Jesus wearied, and asking a gift of water! By what unstrained and natural methods He found entrance to human hearts. Surprised at His request she hesitates, perhaps not without a touch of independence and resentment. What a heart of yearning tenderness is revealed in His reply: "If thou knewest!" He knows all about the deep unrest of that sinning soul, of the feverish thirst that finds no quenching in the water from the well of Jacob, and now He gently appeals to that deep sense of need to arouse her interest. He speaks of a water that is in His gift, which, once bestowed, is a perennial fountain within the life, satisfying all its deepest needs and flowing forth for the refreshment of other lives. Thus He has seemed to forget His own physical thirst and His appeal to her, in a deep sense of her spiritual needs, and His ability to meet them.

Tuesday, 12th. John iv. 15 to 30.

The Master has succeeded in the first phase of His work. He has aroused in this woman interest in Himself, and if as yet she does not understand the deeper meaning of His words He has led her so far that He may now reveal to her the profounder thirst in her life, and its reason. One word of command and the woman is face to face with certain facts in her own history which she is not prepared to confess, and her answer is ambiguous and might have deceived any but Jesus. At this point *He* tells *her* what *she* is endeavoring to hide from *Him,* and at once she realizes that He is a Prophet and submits to Him a problem as to a place of worship, showing that He is surely leading her thoughts away from material things to things spiritual.

Again He advances and talks to that sinning woman, whose inner nature He has discovered and aroused, of the deepest facts of life and worship, of the new time, already come, when the spirit of man may hold immediate intercourse with God anywhere. Immediately she takes a step beyond her confession of a prophet, and suggests the hope, that has long lain deep in the heart of her people, of the coming Christ. At once Christ declares Himself. Then she has forgotten the lower in the higher, for she leaves her waterpot, and calls others to consider this great possibility. How radiant a revelation of the patience and perfection of the Master and His methods!

Wednesday, 13th. John iv. 31 to 38.

The disciples had returned during the latter part of this conversation with the woman, and, quite failing to understand its deep import, had marveled that Jesus should talk with her. When she left Him they endeavored to persuade Him to eat. In response He uttered those wonderful words: "I have meat to eat that ye know

not. . . . . My meat is to do the will of him that sent me, and to accomplish his work."

In the light of what He had been doing how gracious are those words! Breaking through all traditional barriers, and ignoring the conventionalities, He had sat upon the well and patiently sought to win one poor, bruised soul back to higher things; and He had so far succeeded that, even now, she was on an errand that proved the new interest of life that possessed her. That was meat to Him, for that was His Father's will. Did they, the disciples, desire that bread of deepest sustenance, they might have it to the full, for the fields are white to harvest. Everywhere were souls for whom God was seeking; let them share His labor, and receive wages in kind. Thus He ever speaks to us. Oh, that we may feed increasingly on His meat, by laboring for the accomplishment of the Father's will in the lost and needy!

Thursday, 14th. John iv. 39 to 42.

What a delightful sequel is this to the story of the woman! So enthusiastic was her testimony that many believed on Jesus through her word. These came and sought to persuade Him to abide with them, and He did so for two days. What wondrous days they were for that community! How much further He led them than even the woman had seen when first she told her story, is evidenced by their final confession: "This is indeed the Saviour of the world."

This eager faith, however, was the outcome of His own personal teaching. There is nothing unkind in their words to the woman, neither do they discredit the value of her first testimony. They evidence their delight, rather, that what she first told them has been more than corroborated by their personal intercourse with Him. The deepest, fullest faith is ever found in getting beyond the messenger to the Master. It is so good to be able to say: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world." And yet also it is a joy to be the messenger who first announces an experience that sends others to personal contact with Christ. We seem to feel the thrill of new joy that came to that community outside the traditions of the Jewish thought, inside the covenant of grace, and we are glad that "he must needs go through Samaria."

Friday, 15th. John iv. 43 to 54.

Through how many different processes were men brought into contact with Christ! Here is a case of a father whose heart is in anguish because his boy is at the point of death. For a moment his natural attitude of mind is overcome by strong emotion and a great pain. What that attitude is may be gathered from Christ's words to him: "Except ye see signs and wonders, ye will in no wise believe." Out of his great need is born a great urgency. Mark its insistence: "Sir, come down ere my child die." That sentence does not prove faith, but determination to make any experiment that may issue in the boy's restoration. Jesus declines to go down and create faith upon the basis of a sign.

Yet though there is no faith to answer, there is a great human love and agony to deal with, and He will do two things—take pity on that, and create faith without a sign. "Go thy way; thy son liveth." There is no sign, only a kingly word. "The man believed the word." So Christ has created a better faith than was natural to the man. When he arrived he investigated and found there was correspondence between the word he believed and the sign for which he had to wait. Then his faith is confirmed, and all his house is won. Oh, the patient, wonderful Christ! How graciously out of soil utterly unpromising He can bring forth precious fruit!

Saturday, 16th. John v. 1 to 9.

At this point begins the conflict between Christ and His enemies, which culminates in the Cross. So far He has manifested Himself to representative people at Jerusalem, in Samaria, and in Galilee. No open hostility has been marked. It exists, however, and it would seem as though the Master took action to bring it to the surface, for this miracle, wrought on the Sabbath and giving rise to the first outbreak against Him, was of His own choosing as to place and time and details. From here on to the end of ch. xii. the incidents are colored by

this conflict. Let us, however, examine the story in its manifestation of His grace, rather than in its exhibition of human folly and sin.

"Thirty and eight years" is easy to read or write. How many of us have tried to fathom the meaning of so many years of infirmity? That dire need is here confronted with the Lord of life, and a new hope, like the faint flush on the eastern sky that tells of coming day, springs upon the darkened life of the man in the question: "Wouldest thou be made whole?" The new light reveals the long-continued darkness, and the man pours out the story of his hopelessness. Again the voice sounds in sentences of command, clear, urgent and definite, "Arise, take up thy bed, and walk." Hope merges into confidence, and confidence expresses itself in obedience, and obedience is crowned with blessing. This is ever the method of Christ with impotent folk.

Sunday, 17th. John v. 9 to 17.

There can be little room for doubt that these men were familiar with this impotent man. One who had been so long bound by infirmity, and who, therefore, in all probability was a well-known figure in the Bethesda porches, must have been almost a public character. And yet the first thing that attracts their attention is not his healing, but the fact that he was now carrying his bed on the Sabbath. This is a very real evidence of the kind of men they were. Their objection in the first place was not due to their antipathy to Jesus, for they did not know that He had anything to do with the matter. It was the result of their mechanical and ritualistic idea of religion. Their sense was shocked by this violation of the Sabbath, and that so greatly that they were unimpressed by the wonder of the man's restoration.

Notice the brevity and sublimity of the answer of Jesus. In effect He said that the sin of man had ended the Sabbath, and had brought unrest even to God: "My Father worketh even until now, and I work." From Eden God had worked, for man had broken in upon the rest following creation. This is the vindication of Christ's work of healing in which He wrought to counteract sin, and so towards the restoration of the true Sabbath.

Monday, 18th. John v. 18 to 30.

Here is a new cause of complaint. Again these men have missed the real value of Christ's answer, and have only discovered what offends their prejudices. Yet it is very interesting to note their interpretation of the meaning of what He had said, and that in His reply He did not contradict that interpretation. They counted His statement as claiming equality with the Father.

In His answer two facts are of importance. First, He declares His dependence on God: "The Son can do nothing of himself," "I can of myself do nothing." So begins and ends the answer. Then He declares that because He is dependent and acts in perfect harmony He has unlimited power and authority: "What the Father doeth, the Son doeth. 'The Father raiseth the dead and quickeneth them, even so the Son also.' Therefore, the Son represents the Father's honor, and to Him the Father has committed judgment, and the gift of life is in His right also." This is a passage of marvelous beauty and strength, revealing the underlying principles of that relation. Oh, that in our measure we may remember that perfect dependence is ever the condition of unlimited power!

Tuesday, 19th. John v. 31 to 38.

Continuing, Jesus calls witnesses to the truth of what He has said. Two witnesses He refuses, and two He accepts. His own witness of Himself would, He said, be valueless. This is a startling statement and makes us halt. Yet how perfectly it harmonizes with what He has been saying of dependence. Lay the stress on "if": *"If* I bear witness of myself, my witness is not true." This is, however, what He disclaims. He only speaks what the Father speaks, and so the witness He bears is not His, but the Father's. Had His witness been of Himself, then the fact of its being self-originated would falsify it. With what uncompromising vigor He forbids self-centered life, and insists upon the God-centered!

John's witness has been to truth, but Jesus does not depend upon that. He

appeals to the "works." The reference is certainly not to miracles, save as they are incidents in the whole, but to the great programme of God, which the Son accomplishes in all His person and work. These witness to Him, for they are God's works. Then the speech of God, not merely *to* the Son or *concerning* Him, but *through* Him to all, vindicates the claims of Jesus. With what sublime dignity He appeals from self-originated witness and man's testimony, to the works and words of God, spoken and accomplished through Him!

Wednesday, 20th. John v. 39 to 47.

Then, as all this dispute had grown out of their false emphasis in religious thinking, Christ now turns back upon them with a statement that reveals the folly of their position. He tells them that they are searching the Scriptures for life, and that they are right in doing so, because the Scriptures testify of Him Who gives life. But He says, Ye do not come to Me for life;—that is to say, You do not understand your own Scripture, and, halting with the shell and the shadow, you never find the kernel and the substance.

What a declaration follows: "I know you, that ye have not the love of God in yourselves." And was not that evidenced by their having been more conscious of a man's carrying his bed on the Sabbath, than of the man's healing? If the love of God had been in them they would have received Jesus gladly, if for no other reason, for gladness that He had so healed a suffering and afflicted soul.

Then, with quiet irony, He tells them it is not He that will accuse them, but Moses, whom they suppose they understand, but of whom, as a matter of fact, they are ignorant. How clearly this passage shows that to the mind of Christ the Scriptures of the Old Covenant are identified with Him and the deepest work He came to do!

Thursday, 21st. John vi. 1 to 13.

After this first conflict with His foes the Lord retires across the sea, and for awhile withdraws to the mountain with His disciples. How suggestive is the statement of this fact: "Jesus went up into the mountain, and there he sat with his disciples." The place of separation and of vision, and of pure, bracing air! He and the disciples—those men who loved Him, and to whom He could say more than to any others! How much may be imagined by all who know the weariness that comes in service, concerning that short hour of quietness and conversation! Yet 'twas not for long.

The multitudes are seen approaching. He takes in the whole situation of their need and physical hunger. He knows, too, what He will do, but these disciples do not know Him yet, and for their instruction He asks Philip, "Whence are we to buy bread, that these may eat?" Then we have an exhibition of their limited knowledge. Philip is business-like, and calculates. The result proves the hopelessness of the task suggested. Mere arithmetical calculation always shows how impossible are all the tasks before the Lord. Andrew seems to have some idea of latent possibilities: he suggests the lad, but the supply is so poor that he corrects his folly. Christ answers both the calculating unbelief and the faltering faith by action. This is ever His way. Some day we shall want to know something more about that boy.

Friday, 22nd. John vi. 14, 15.

The multitude were so deeply impressed with that wonderful exhibition of Christ's power, that they decided that there was nothing for it but to make Him King. This they planned to do by force. He frustrated their designs by withdrawing to the mountains. This action must have seemed strange to them and to His own disciples, as at first it does to us also. What explanation can there be in His refusal to fall in line with so spontaneous a movement, which was apparently in harmony with His very purpose?

The answer will be found fully in the rest of this chapter. It may now be stated briefly. He knew that the only cause for their action was material. They would fain have as King One Who could feed them with such ease. He declined a kingdom so evidently and wholly of this world. He does understand the needs of man's physical nature, and is able to perfectly provide for them, but that provision is

not a sufficiently solid foundation on which to build a kingdom. He turns from such false and worthless honor to the solitude of the mountain, and Matthew and Mark tell us He went to pray. From the lust of materialism He went to the strength and satisfaction of spiritual communion.

Saturday, 23rd. John vi. 16 to 21.

Both Matthew and Mark give this incident also, with all its wonderful suggestiveness concerning the consistent interest of the Lord in His disciples and His coming to them just when they most sorely needed Him.

John ends the story with a somewhat peculiar statement, and yet one very full of beauty: "straightway the boat was at the land whither they were going." He does not say in so many words, as do the other evangelists, that the wind ceased and the waves were still, but he gives us the same result. Only here the statement is made by one who preëminently is made for fellowship and friendship. The others were impressed with the altered circumstances. John feels how short the rest of the voyage seemed after Christ came on board.

I do not think this is the account of a miraculous reaching of the shore, but rather the unstudied statement of love's consciousness of a voyage shortened by Christ's comradeship. To-day the voyage may seem long, and with wonder we gaze at the long sea line, waiting for the shore. This is not the highest wisdom. Let us give ourselves to our Lord's fellowship, and presently we shall say, "The voyage was as nothing." "Straightway we are at land."

Sunday, 24th. John vi. 22 to 27.

Again the multitudes follow Christ. They had watched the boats and had not witnessed His departure and so were sore perplexed to find out how He had crossed the sea.

His dealing with them sets them in a light that reveals the inner fact concerning them. He declines to satisfy their curiosity as to *how He* had come, but He tells them *why they* had come. They were after loaves and physical filling. Not even the wonder of His working had drawn them, but only their love of food: "Not because ye saw signs, but because ye ate of the loaves, and were filled." Their motive was of the lowest; He called them to the highest: away from sensual, material ideals, to spiritual. They were seeking meat which perished. Of that He had given them also, but His real work was to break to them "the meat which abideth unto eternal life." He urged them to "work" for that.

How aptly this criticism of Jesus might be applied to-day to much of the busy life! Oh, if men would only work for spiritual sustenance and for the things that are eternal, as they do for physical food and the things that pass and perish. What blindness has fallen upon men! They would follow Jesus more readily if His last gift was perishable bread, instead of the hidden manna which sustains essential life.

Monday, 25th. John vi. 28, 29.

This question is somewhat of a quibble. When rebuked, human nature has a great habit of affecting ignorance by asking some such question. Not that the questioners desire to appear ignorant, but, resenting having been rebuked, they challenge the one who rebukes. Virtually assenting to what Christ has said, they demand to know what *He* can tell them about "the works of God."

His answer is remarkable. First, it recalls the subject of His previous controversy, that of His being sent from God, which was the perpetual difficulty with them, and of this He was conscious. Everything depended, and would forever depend, upon man's attitude toward Him. To refuse and reject God's Anointed was to refuse and reject God, and so to render impossible works acceptable to Him. So, therefore, on the positive side, to believe on Him was to make possible the pathway of obedience, so that all life might be the work of God. As unbelief had ever been the all-inclusive sin issuing in varied manifestations, so faith in Him would be all-inclusive rightness issuing in constant works pleasing to God.

This is a principle of perpetual application. "Works of God" are impossible to

unbelief in His Son, both in respect of their nature and of man's ability. Faith in Jesus is the first work, and provides the force necessary for all the deeds which will please the Father.

Tuesday, 26th. John vi. 30 to 36.

It is quite evident that they understood Him to speak of Himself as "him whom he hath sent," for they now ask a sign. If they were to work the work of God by believing on Him, what work was He prepared to do in order to call forth their belief? They, moreover, suggested the realm for the sign. He had rebuked their seeking material bread only, while Moses had given them bread from heaven, which gift was a sign. Would He give them a sign in the higher realm of which He spoke?

This is exactly what He did. First, correcting their blunder that Moses gave them bread, and so suggesting that that also was from God, He told them of bread which His Father gave them out of heaven, which was not merely life-sustaining, but life-giving. They immediately asked for that bread, and so practically agreed that such bread would be a sufficient sign. He then offers Himself to them as Bread and a sign, and claims, with all distinctness of utterance, that to come to Him and to believe in Him would issue in perfect satisfaction of the deepest demands of their life.

What gracious words were these, and how wondrously the centuries have verified them in all fullness, and yet how slow we of His own are even yet to believe, and find all of life and strength in Him!

Wednesday, 27th. John vi. 37 to 40.

The Master announces His assurance that, notwithstanding the unbelief of these Jews, all the Father giveth Him shall come unto Him, and then speaks the gracious words which have given confidence and courage to thousands during the centuries that have passed since their utterance: "Him that cometh to me I will in no wise cast out."

In these two announcements the Lord looks at two sides of a great fact—the heavenly and the earthly. The one takes in the whole result: *"all* that the Father hath given me"; the other declares the individual responsibility: *"him* that cometh." To make possible the carrying out of both these He has come. This He announces and explains. The announcement is in the words: "I am come down from heaven, not to do mine own will, but the will of him that sent me." The explanation is in the double statement following: "This is the will" concerning the *"all"* and "this is the will" concerning the *"every one."* In both cases the will centers in the Son and is accomplished through Him. Of the "all" He is to "lose nothing." In Him, "every one" believing is to have life. Man's responsibility is clear: it is that he should believe on the Son.

Thursday, 28th. John vi. 41 to 47.

How sense-bound were these men! Still they stumbled in the realm of the sign. They asked for that wondrous "bread" of which He spoke, and He offered Himself to them, and this offended them. How can He be that "bread out of heaven," seeing they know all there is to know about Him? Inexpressible folly this, that some have ever imagined that they knew all about this Son of man.

The reply of Jesus is not a defense of Himself, but a revelation of the reason of their blindness. They lack the perception of life, and the reason is declared again on both sides with evident reference to what He has already said. "No man can come to me, except the Father . . . . draw him." To this it may be objected that they have, therefore, no responsibility. To this possible objection Christ makes reply, though it has not been stated in words. All are taught of God, but only those who, hearing, obey, come to the Son. These are those who are then drawn to Christ by the Father. Then with the insistence that characterizes this series of discourses He goes back to the one responsibility, that, namely, of believing: "He that believeth hath eternal life." Nothing can be plainer from these reiterated words of Jesus than the great fact that salvation does not come by perfect comprehension of the mysterious, but by simple faith in the person of Christ.

Friday, 29th. John vi. 48 to 51.

This is the concluding section of this discourse, and the Lord repeats, with distinctness and in varied form, His assertions concerning Himself, made in answer to their request for a sign, an indication of the kind which would convince them.

Note carefully the repetition and varied emphasis. A simple affirmation by contrast: "Your fathers did eat—and died"; "this—a man may eat—and not die." An affirmation more full, and a declaration of result: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." Then comes the word "yea," and following it a gleam of explanatory light, "the bread which I will give is my flesh, for the life of the world." The word flesh here is related to the same word in John i. 14 and refers to the human nature of Christ. He thus declares that His human nature in all its forces and values is to constitute the food of man in all the higher realm of life. There is no hint here of atonement, but only of the fact that in some way He is to put that human life at the disposal of man, and it is of such a nature that he who partakes, not once, but constantly, for the maintenance of life, will live forever. There is no light so far on the method of the giving, only a declaration of the fact of the gift.

Saturday, 30th. John vi. 52 to 58.

There was evidently a pause in the teaching of Jesus, and during this the Jews, who were more than ever mystified, disputed among themselves. Here, perhaps, there is evidence that they have some dawning apprehension of what He is intending to teach, but their difficulty is now as to how it will be possible for Him to communicate to them His human life.

In answer to that question the Lord introduces a new statement. Not only must men partake of His human life with its forces for life, they must also drink of His blood. This figure was suggestive of a way into life through death and sacrifice. Here, then, He not only declares that they must derive life from partaking of His nature, but also reveals the sublime fact that His life will be at their disposal through death, and that they must actually partake in the values of that death to find the virtues of that life. All this the Lord states in more than one way, each repetition adding force: 1. Men have no life in themselves apart from this partaking of Christ. 2. Such partaking provides a life which will issue in final triumph. 3. His flesh is true meat, His blood true drink. 4. Partaking means abiding union with Christ. 5. Such union sets up like relationships between Christ and the believer as exist between God and Christ. 6. This is the true bread from heaven, not the manna of the fathers. Surely now we may say, "Lord, evermore give us this bread"!

Sunday, 31st. John vi. 59 to 71.

This fuller unfolding of the way of life caused trouble among His disciples. They said: "This is a hard saying; who can hear it?" The word "hard" here does not mean that it was difficult to understand, but objectionable. This hint at sacrificial death offended them and they murmured. Christ was conscious of this, and, so far from minimizing the value and importance of what He had said, intimated that there would yet be severer trials for their faith ahead, and declared plainly, moreover, that the flesh, the life of which they were so anxious to conserve, profited nothing, but that the words He spoke had to do with spirit and, therefore, with true life.

Such teaching winnowed the company of His followers, like the wind of God, and some went back walking no more with Him. There ever seems a touch of pathos in His question addressed to the twelve: "Would ye also go away?" And yet it is rather a further sifting of the ranks, for it appealed to their desire, being as though He had said, "If you want to leave, it had better be so." The faith of these men acted in the right way, as Peter's answering question proved. Yet there was defection and evil among them, by His own choice; and the declaration of this fact was a very solemn one.

What an awful majesty there is about Jesus! He stands for truth and utters it until He has challenged the belief of all in Himself. Some have failed and have left Him; a few remain.